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By: Dr. Bhojraj Dwivedi

Caution

To acquire success and acomplishment of desired aims, it is necessary that all the rituals, laid down procedure and other relevant factors are performed, as per directions, failing which the aspirant may even be subjected to unfavourable, ominous, or even disasterous results. Hence, all the mantras and related procedure must be guided, supervised, monitored, or else performed, by an expert priest, otherwise desired aims may not be achieved. Or even damaging impact may ensue.

If any device is performed erratically, half-heartedly or for the sake of fun, the acts of sorcery, witchraft, totem or incantation may even recoil on the aspirant. To avoid such ominous and damaging impact it is advisable to seek assistance of an expert. In case this advice is not heeded to, the publisher, author and translator shall, in no way, be accountable.

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Foreward

Mantra : A lively conglomerate of words sounds

शब्दो नित्य: आकाश गुणत्वात्

Which means a word is immortal due to element of 'Akash'. No word ever distorts, ends erased, hence it is immortal. The inventor of radio active waves and wireless, Marconi must have taken cue from ascetic Gemini's opinion verbatim due to which we can hear the words spoken thousands of miles away, in the same tone, without being changed or distorted. Not only this, we can even listen to the spoken words even after many years. All this implies that a word neither changes, nor distorts, hence it is immortal. Every second descends to us through other rays of the sky.

Scholars of Nyaya Shastra 'maintain that a word is a proven fact but which type of word they refer to? It is not the words that we speak out of fun, curiosity, conveyance, in hillarious moments or the words we use in our daily routine. It is not a lingua Franca. The word here referred, pertains to the words used in the Vedas (आप्त वाक्य शब्द:); that is the words uttered by Vedic 'Rishis are taken as a testimony. The question naturally arises what is the, 'Apat Vakaya',? In short we can say that an 'apat Vakaya' is that which emerges out of our inquisitiveness, ability and contact. Such words are sub-divided into two parts, viz., worldly and Vedic, Vedic utterance is regarded as if it has emanated from God's mouth that is -

वैदिकमीश्वरोक्तावात् सर्वमेव प्रमाणम्

hence mantras, in themselves are a testimony they do not change and distort and also remain in the uttered form. There is largely any need to justify its proof in any other way or method:

What is a Mantra and what is its form?

According to Sanskrit-Hindi dictionary, a word is that which is spoken or mentioned in the Vedas or reacted for seeking favours or prayers, but the stanzas of '*Shrimad Bhagwat Geeta*' cannot be termed as Mantras. The words which are addressed to any deity, in a prayerful way, is a Mantra, like 'OM NAMAH SHIVAYE'. But in due course of time, even the mantras addressed to some gods, were also included in the list and category of mantras, such as the tantrik mantras. The words so often used by Shakta and Tantrik disciplines, were also known as mantras and it is believed that, by these mantras, many aspirants achieved subtle and immense prowess and capability by using such abbreviated root mantras.

Vedic mantras have been considered as if uttered by Bramha. Acharya Aapastamba maintains

'मंत्रब्राह्मणयोर्वेदनामधेयम्'

Shabar Swami writes in his critical analysis that what's particular feature of a mantra? He himself replies that any word, uttered from

the mouth of a guru which devotes a specific tone style, fully systematised, is everlasting, heard by a disciple, is called a mantra.

About the effect, form and prowess of a mantra, it can be deduced that any mantra averment that emanates from Vedas through a guru's mouth is immortal undistorted, subtle, omnipresent and omniscient, is the seat of all the three ages, is a mantra. Mantra's effect reaches where voice fails to reach.

Every mantra has an inherent and subtle import which cannot be expressed ordinarily but our vocal voice helps it to express. Power of mantras can only be felt by experience but cannot be viewed by our naked eyes; rather mantras help our eyes to attain super natural power, thus enabling them to know the import of mantras. Prowess and effect of mantras, though expressed through vocal words, cannot be described as it is indescribable.

In due course of time mantras were used in common parlance and routine life in the form of giving or seeking advice, thinking, by taking a thoughtful resolve (Sankalpa) secret consultation etc.

Secrets of Mantras and Sound

Indian sages have laid down certain words for spelling the mantras in the form of tone, vocabulary, pronunciation, stress on particular words to be applied while pronouncing. Hence there is a particular tone for pronouncing a specific mantra in a particular style, emphasis, tone and stress.

Some people say mantras are ineffective and these are those people who wish to derive mileage from the mantras written in the books, but ignore other requirements, which are necessary to accomplish a successful result.

Live aspect and power of mantra is hidden in sound which cannot be gaind and learnt by reading from an inanimate pages of a book, for which a learned scholar's (Guru's) help is needed (To learn cannot be gained Neo Disco Culture, dance and rubbish and meaningless music these persons can spend time and money to learn all such facts in club houses or closed rooms, but they feel ashamed of approaching a scholarly teacher to learn Vedic mantras. They wish to learn the latest, deep and spiritual import of these immortal mantras while sleeping in their bedrooms or try to find our from dead pages of a book, without making any effort or labour - Dr. Dwivedi.

It is a pity that only the young persons who are taken-a- back by modern education are the worst critics of Vedic mantras. These are wayward, ill informed, wrongly guided persons who hesitate to adopt the norms and rituals of Vedas. Let us not forget that knowledge of Vedic mantras has descended on the Brahmans from generation to generation. Hence, in order to reach the treasure of knowledge, there is no option but to seek guidance from a brahmin who is an adapt in the rituals and mantras.

You must have witnessed or attended political symposia where a poet is capable of making his listeners laugh and weep. But, if an ordinary person recites his poems, he won't be able to cast any impact on the audience. The reason behind this glaring difference being that there is a particular way, tone, emphasis on particular

words and expressions, the art of oratory which can produce the desired effect on the audience. This example pertains only to a practical aspect of our life but, in case of Vedic mantras, one has to study and learn with a fortified and steel will and determination. It is a sort of 'Sadhana' which requires effort, (hard and sustained), study and labour.

According to Vedic Rishis, a person is like a donkey who carries loads of sandalwood but is unable to enjoy its fragrant smell. That is, any person who, without knowledge of the tone, spirit and inherent meaning of mantras, goes on chanting Vedic mantras by simply reciting them, is like a donkey. Such a person cannot appreciate nor convey the inherent import of Vedic mantras to his hosts, because he himself is bereft of such an expertise and capability. It is a pre-requisite of Vedic mantras to fully understand, digest and then convey. Yaska, the analyst of Vedas' maintains, "Effective impact of any mantra is possible only when the same is fully understood, pronounced in a designated method and tone, for which knowledge of sound, vocabulary, pronunciation, stress etc are the milestones."

Panini says, "one who has no knowledge of vedic mantras' recitation, has no right to recite the mantras." He cites an example, a factual episode, in support of his views.

मन्त्रो हीनः स्वरतो वर्णतो वा, मिथ्य प्रयुक्तों न तमर्थमाह।
स वाग्वज्रो यजमानं हिनस्ति यथेन्दशत्रुः स्वस्तो ज्यराधात्॥

Vritra arrange for a sacrifice to defeat Indra and recited the mantra इन्द्र-शत्रुर्वर्धस्वः while offering oblation at the sacrifice. Due to variation in stress to be employed on pronouncing this mantra (which should have conveyed the import that Indra's enemy should prosper, but to variable stress in pronunciation, while chanting the mantra, it conveyed the meaning that 'Indra may prosper.' The wrong impact was created due to wrong stress and pronunciation, as a result of which 'Vritra' got decimated.

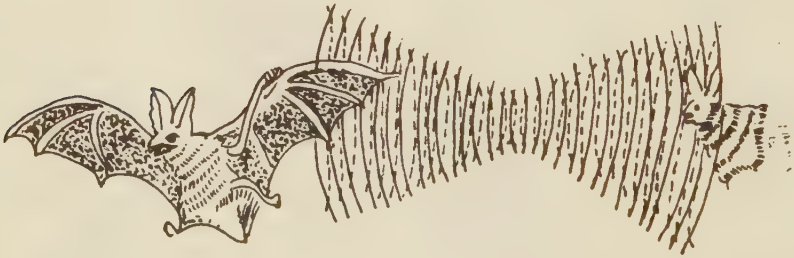
It is not easy to believe that slight variation could lead to such a variable outcome. Effect and significance of phonology doesn't end up here, but we are grateful to western scholars who carried out multiple experiments and research on this science that lessons on sound-energy can be found in text books from II standard to post-graduate standard.

The scientists, on the basis of their research, observed that impact of sound is dependent upon its intensity, vibration and dimension. Man cannot hear those sound waves that repeat at frequency of 20 to 20,000 K/C per second. Repetitive sound waves, which are below 20 and exceed 20,000 K/C, cannot be heard by us. But, in case of animals, even the lower and higher frequency waves, can be heard by the animals.

The scientists reached the conclusion that animals, like cows, ox, goats, horses and snakes, including even fish, and other live species of animals can foresee impending events like earthquakes etc. which could serve as warning signals for human beings. They studied on cow, ox, sheep and horses and concluded that they have special capability to hear earth quake generated vibrations and sounds.

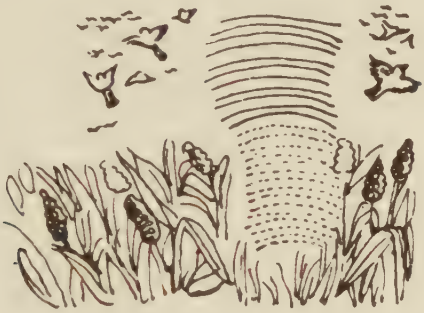
A repetition of any frequency, above 20,000 per second, is rated as High Frequency sound, but human beings are incapable of listening to such sounds. Some animals, say like dogs, have the capability to hear such high frequency sound waves. This may be the reason for treating dogs as forewarners about unseen events by the angurists or those who believe in the theory of omens. Dog is an alert animal who starts barking on seeing some unseen ghosts, evil spirits or even dead person's body. Much has been said and written about release of 'Mootha' in Mantra, Yantra and Tantra. It is also claimed that grains of elephant beans (Urad) if activated by recitation of mantras, produce a particular sound and then proceed towards the target. If the targeted person has fully fortified and protected his body, the 'Mootha' will return to the sender to reprimand and, or even kill him. Possibly, all such claims might have looked as imaginary or farcical to people a few years ago but theory of regression of sound has proved, beyond doubt, that through process of vibration, sound can reach to the aimed/targeted place/person and it can return to its inception point, if it faces any sort of hurdle during its journey, or at the targeted point.

Brat is generally a blind animal but scientific research unravels that it has an uncanny capacity to produce high frequency sound. Even though brat is (generally) a blind animal, it creates high frequency sound by means of fluttering before taking off. If there is



any impedimental object/factor on its way, sound waves hit against that object and, then, finally return/ regress to the brat. Needless to point out that these (returned) sound waves help this animal to carve and chalk out its own pathway. Now, it has been proved that regression is a common trait of sound waves.

Regressed sound holds a unique place in our practical life. It is utilised to find to gaps and cracks between moulded sheets, clothes, for washing saucers, to cut hard objects and to 'join' aluminium. Not only this but sound also has effect on biological products. For instance, sound helps grains to towards more growth and fertility which results in hopping grain yield. Scientific experiments have also proved that if food is treated with regressive sound, it doesn't get spoiled for a longer period. Russian Scientist, Ganin, also Conducted research work in this direction and made a scintillating experiment.



The said Russian Scientist invented a revolving instrument whose medium sound could keep harmful insects away from the crops, by merely creating a dreadful sound.

Italy also didn't lag behind. The Italian scientists invented a mechanical device, based the theory of regressive sound, whose scaring sound could compel the mouse to leave a home.

The above diagram pertains to a strange mechanical device, produced by an Italian trading company, which produces a strange whistle-like sound which can make the mouse run out of a building within wink of an eye.

Persons knowing Physiology maintain, that human brain's small portion remain active, whereas rest of it remains inactive and the surgeons find it difficult to activate the inactive (brain's) portion. On the contrary, yoga claims that entire inactive portion of brain can also be activated. According to yogic theory that loud sound, generated by a conch and bronze bell can activate brain's vessels or nerves through vibrating sounds generated by the bell and conch. The claim and logic made by the yogis is an open challenge to modern scientists to verify the veracity of the said claim of yogis.

Modern phonologists have made various attempts, with the help of modern phonological devices, to obtain knowledge about sound. Sanskrit gramaticians have also laid particular emphasis on the principle of 'Saphuta. (स्फुट). According to them man can only hear through the last 'saphote' (out of the four types) only, while the first three types are beyond audibility - These types have been detailed in Rigveda. Their conclusion being that the three kinds of 'saphote', which are actually high frequency sounds, horribly impact atmosphere.

It has been a customary to light an earthen lamp, containing clarified butter, in front of an aspirant's eyes. There is sound reason behind it; viz word or sound is an air predominant element and when a word is uttered, the blowing wind passes through 'deepak', thus imparting it the capacity to spread sound into vacuum, in addition to imparting it glitter also. According to physics when seeds are mixed with earth, they multiply into hundred times of grain yield. In the same anything mixed with water multiplies thousand times and the one mixed with fire multiplies a million times. For instance when a cooked vegetable is seasoned with asafoetida, its fragrance spreads all over the area around. The objects consigned to sacrifical fire (Havan). Convert into small atoms and spread to entire universe. Perhaps, it may be the reason behind recitation of mantras in the presence of fire. Through this process sound waves multiply manifold, gets fortified and more effective, due to intermingling with light, energy so as to make the mantras more effective, far reaching and consequential. Meeting of sound and light is not a fable, it is a fact which is substantiated and supported by video films which have become a part and parcel of our modern civilization.

Sound Therapy (Shabad Brahma)

In Bible it is written, "In the beginning there was only God, and God had only sound and finally sound is God itself." Sound is carrier (catalyser) of spoken word. Specific research was carried, (with regard to sanskrit alphabet) in connection with 'word' or sound and, after sustained reasearch it was felt that diseases can be dispelled by sound. Even foreign scholars hold identical views in this respect. 'Onkar' is a substantive sound and its mere chant removes mental diseases automatically. Repeated chanting of the word 'pranav'

purifies blood in the brain, thus purifying brain. 'Beeja Mantras', pronounced हा हीं (Hanang, Hreeng) might look outwardly meaningless, but, if repeated thrice systematically have proved as effective tranquilisers, the more the repetition of these terms, the greater the circulation of blood in the heart region. If pronunciation of the nasal word हाँ is done with an open mouth, it can dispel many diseased conditions. Last sage Panini has laid stress on 'Ranga's pronunciation. Ranga' is followed by the last word and if it is uttered nasally, it will dispel the diseases which are posited within breadth of 24 fingers. He has mentioned about certain formulae which are said to affect 24 types of diseases but are ineffective on devotees of who adhere to 'Sound Therapy'. For instance cases of diarrhoea, (5/2/9) leprosy (8/3/97) and (tubercular) fever. (3/2/142), contact deseases/ infections (3/3/6) heart problems (6/3/51) (Note: figurative references pertain to Panini's Ashtaadhyayat) Such types of research and study are being carried out at Taxila University, as a major subject of study and research Uta College of Medicine, London, and New York based 'Yeshova University's 'Albert Einstein College of Medicine' are the venues where practical and useful research has been carried out with regard to treating various diseases through sound therapy.

Marvel of Mantra

Scientists have conceded the miraculous effects of alphabets and word pronunciation. In addition, they also concede that mantras are a powerful and practical ways for combination of sound waves. Sound waves, emanating from the words, impact brain waves and etheral atmosphere. As we cannot see magnetic and radioactive waves floating in the atmosphere, similarly we cannot visualise with our naked eyes, the impact created by loud chanting of mantras and powerful sounds, emanating therefrom, It is not prudent to repeat various scintillating incidents, which are replete in Hindu, Muslim, Sikh, Jain, and Christian treatises on mythology. A fact does not require any proof - this is the governing and motivating aim which has prompted me to pen down this book which is unique, ancient, apart from having photos of manuscript. You can try your hand at any one of the experiments, detailed in this book, after fully digesting, assimilating and understanding the same and contact me, in case you face any problem. After becoming doubly sure and armed with requisite know-how, proceed with full confidence, patience towards advancing your desired end. You should have a determined and steel will to experiment and try your hand at any experiment. Ultimately, you will find success knocking at your doorstep and delay, if any, can originate from your indecision, and vacillation.

Dr. Bhojraj Dwivedi

Akhshar - Brahma

अक्षरं परमं ब्रह्म सताननमजं विभुम्।
वेन्दान्तेषु वदन्त्येकं चैतन्यं ज्योतिरीश्वारम्॥

(Agnipurana)

The author has used the term 'Akhshar' as Bramha' which is everlasting, unborn, omnipresent, fuii of life and resembles 'Joyti' (fire) which, in itself, is nothing but God

इदंभन्धस्तमः कृत्स्नं जायेत भुवन त्रयम।
यदि शब्दाह्वयं ज्योतिरासंसारं न दीप्यते॥

(Kavyadarsha)

Entire universal would have been plunged into darkness, had not it been brightened with jyoti in the form of 'Shabad'.

Vedic Mantras and Deities (Devata)

All the Vedic mantras have been classified and divided into three Categories Viz. 1. 'Rik' 2. 'Yajush' and 3. 'Saama'. 'Rik' means prayer or obeisance, 'Yajush' means method to observe (ritualistic) sacrifice etc., and 'Saama' means any lyric= or song that bestows tranquility and well-being. In due course of time, the said divisions were bifurcated into four parts which appeared in this form of four vedas, such as Rigveda, Yajurveda, Saamveda and Atharvaveda. Rigveda contains topics like search for peace, on-going process and tradition of philosophy, religious and wise sayings, in addition to black magic, emulets etc.

'Rigveda' is certainly the oldest treatise of the world, though scholars differ about exact date and year of its writing, but most of them agree that the same was written somewhere between 2000 and 3000 B.C. According to Hindu belief Vedas are immortal, unending, omnipresent, incompatible, beyond time barriers,. It is believed the Vedic literature is not composed by any person, rather it is the outcome of inner sight and imagination of the ascetics: They heard the mantras, as if spoken to them, and then phrased into different vedas. This is the reason why vedas are called as 'Shruti'. Vedas are considered to be the final testimony as if the voice has emanated from the mouth of almighty god and that's the reason for their eternity, endlessness and sanatan.

Vedic Deities

Facets and characteristics have been attached to various deities, each representing a particular facet of nature. Each deity, at the time of worship, is established as the top-most deity. During Vedic period, people were simple, straight forward, frank and tender. For an ascetic a deity was considered as supreme, who charmed and fancied him, who fortified his conviction and, as a result thereof worshipped him. Even the most powerful deities are dependent upon other deities and such references are abundant in the Vedas, in respect of Sun, Varun, Indra, Vishnu, Agni and Marut. In fact, multiple worship of various deities was established as worship of one deity (Ekeshwarved). As per verses of the Vedas, independent status and prowees of each deity was assessed in the following pattern.

'AGNI' is the most pious formidable and popular deity of the Vedic aryans and there are about 200 verses which pertain to Agni (fire) which is directly connected with sacrifice (Havan). Agni begets part of offerings made to it but other deities also receive part of the offerings. Agni is the chief benefactor of its desciples (sadhakas) and is present, in the form of light, in all the lokas (worlds). There are 5 hymns pertaining to 'VISHNU' in the Rigveda wherein he has been described as an extra powerful deity, helper of the weak, cows and pregnancies. He is also described as protector of universe and helper

of Indra in the hour of emergency. INDRA is the supermost and national god of Vedic Aryans and that is the reason why one- fourth portion of Rigveda is attributed to Indra in his approbation. He is the protector of sacrifices and wars. His chief weapon is 'VAJRA' and he is greatly fond of 'Soma' (a kind of intoxicant wine). He fights with the devils for safeguarding his followers in a state of drought, he fights with clouds and compels them to rainfall. Some scholars consider lightining as a fighting weapon of Indra (Vajra). When obeisance is offered and sacrifice performed with chanting of specially earmarked mantra, Indra gets elated and then he causes rainfall. apart from victory over the enemies. 'VARUN' is a wealth conferring god who extricated persons from the cycle of birth and death and due to his benevolence, one can attain capability to know events of/ about past, present and future. RUDRA is a god who destroys evils and impact of curse. Similarly gods like SAVIT, USHAS, POOSHAN, PRAJA PATI AND SOM have been described /referred to in the vedas.

All the said god get highly appeased by obeisance, high quality of wood and 'Samagari' satiate them, as a result of which they fulfill desires of their disciples. Every Vedic Mantra has been related to a specific ascetic, meter and deity (God) and each mantra has been written for attainment of a specific purpose. Like the vedas, every veda hymn is eternal, true, free from effort of age and decimation omnipotent. There is no need to justify this point as truth needs no proof. Majority of people cry hoarse about utility of vedic hymns, but only a few of whom know, if at all, about when, where, how of the mantras. It is necessary to fully comprehend the import of vedic literature which is a collection of multiple knowledge. It is also necessary to understand secrets, form and principles of Vedic knowledge. It is said that, what to speak of deeply studying and digesting the import of multiple treasure of knowledge enshrined and hidden in the Vedas, majority of our people have never bothered to acquaint themselves even with the basics of Vedic Wisdom and knowledge. Not only that, even those who claim to possess knowledge of sanskrit, the sanskrit teachers and scholars, have, if at all only surface knowledge. Various forms of modern media have aligned vedas with a particular caste and class (that is Brahmins) but, it is a pitiable truth that majority of Brahmins also chant Vedic mantras like a parrot, without understanding meaning of uttered mantras. They draw a blank, when called upon to explain dorment import of such mantras- this way ignorance of proper knowledge has touched its nadir but even then, the brahmins still remain oblivious to this stark reality. I have attempted to lay open the hidden treasure of knowledge, enshrined in the Vedas, because our family belongs to the class of Brahmins which possesses various invaluable and rarely available treatises, apart from performing rituals, Tantra, Mantra and Yantra desciplines. Hence, this book presents the secrets and salient characteristics in a systematic way, for the benefit of general masses.

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I

RIGVEDA

(Mandal: 10, Sookta - 191, Mantras - 10552)

1. To remove diseases by touch of hand

Sage: Vasishtha, Deity - Vishwadevah'

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाच पुरोगवी।
अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि॥

— ऋ. 10/137/7

Meaning - Tongue is the first organ that expresses voice. I bow to God with my folded hands. It will dispel all your aliments and then bestow good health.

Method - To begin with, sound the patient about his disease free state. Then, while reciting the mantra, touch the patient's specific organ where disease is situated: Practically lay the fingers of hands on the particular part. This is how an ailing patient can be relieved of his ailment by mere touch of fingers. This process is known as Vasishtha-Vidya, which these days, is being practised in the form of 'REIKI'.

2. Removing Venom

Sage : Vasishtha, Deity - Maitra varunau, Metre-Trishtup.

आ मां मित्रावरुणेह रक्षतं कुलाययद् विश्वयन्मा न आगन्।
अजकावं दुदृशीकं निरो दधे मा मां पद्येन रनसा विदत्सरुः॥

— ऋ. 7/70/1

Meaning - O my friend, Varun ! Kindly protect me now. Let not the venom lying at a dorment site or capable of spreading, affect or reach us, Disease and blindness should stay away from us. I should not recognise a snake as a tormentor. All other venomous reptiles to also stay away from me.

3. To keep the animals (live stock) and family free from disease

Sage: Vasishtha, Deity -Vastoshpati, Metre-Trishtup

वास्तोष्पते प्रति जानीह्यस्मान् त्स्वावेशो अनमीवो भवा नः।
यत् त्वेमहे प्रति तन्नो जुषस्व शं नो भव द्विपदे शं चतुष्पदे॥

— ऋ. 7/54/1

Meaning - O, Vastoshpati ! Kindly consider us as your own people, keep our family free from diseases, give us the money that we request you to give us, keep our quadrupeds and other twin-pawed animals free from disease. Kindly bestow welfare, disease free condition and an excellent health.

4. To acquire best type of wealth

Sage : Vasishtha, Deity -Indra, Metre-Trishtup.

अयं सोम इन्द्र तुभ्यं सुन्व आ तु प्र याहि हरिवस्तदोकाः।
पिबा त्वस्य सुपुतस्य चारोर्ददो मघानि मघवन्नियानः॥

— ऋ. 7/29/1

Meaning - O, Lord Indra! We brew Soma Rasa for you. O character of horse- Chariot! We invoke your presence at that place. Kindly accept this liquid (Soma Rasa). You have plenty of wealth, hence please bless us with money, for which we worship you.

Method - Perform a sacrife (Havan) using holy wood and clarified butter.

5. To beget Progeny

Sage: Vasishtha, Deity - Vishwadevah, Metre-Trishtup.

वासयसीय वेधसस्त्वं नः कदा न इन्द्र वचसो बुबोधः।
अस्तं तात्या धिया रयिं सुवीरं पृक्षो नो अर्वा न्युहीत वाजी॥

— ऋ. 7/37/6

Meaning - O, Lord Indra! When will you feel the need to fulfill our needs? When will you listen to our prayers? You arrange for all the articles needed for our home, let your mighty horse, after being motivated by our prayerful voice, bestow upon us the happiness of a brilliant, brave son, apart from food grains for our family.

6. To decimate enemy and gain wealth

Sage : Vasishtha, Deity-Indra, Metre- Trishtup

नि दुर्ग इन्द्र श्नथिह्यमित्रानभि ये नो मर्तासो अमन्ति।
आरे तं शंसं कृणुहि निनित्सोरा नो भर संभरणं वसूनाम्॥

— ऋ 7/25/2

Meaning - O lord Indra! Kill the warriors of our enemy who desires our downfall, destroy all those who speak ill of us, and bring for us plenty of wealth.

7. For killing demon and witch

Sage: Vasishtha, Deity-Prithhvi Antarikshey, Metre - Jagati

मा नो रक्षो अभिनडयातुमावतामपोच्छतु मिथुना या किमीदिना।
पृथिवी नः पार्थिवात् पात्व ह्रसोऽन्तरिक्षं दिव्यात् पात्वस्मान्॥१॥
इन्द्र जहि पुमांसं यातुधानमुत स्त्रियं माययो शाशदानाम्।
विग्रीवासो मूरदेवा ऋदन्तु मा ते दृशन् सूर्यमुच्चरन्तम्॥२॥

— ऋ. 7/104/23-24

Meaning - Let not the demons kills us, keep away all the harmful couples from us. Those who are lethal, should also stay away from us. Let this earth protect us from worldly Sins and also from all the Sins which are committed in the sky. Decimate the demon and the wicked witch who plans to harm us by surreptitious violence. Kill all those demons whose trait and tendency is to kill others. These evil spirits shouldn't see the rising sun, that all of

them should be killed before the sun rises.

(**Note** - Use this mantra either at midnight or before the rise of sun, say before 4.AM)

8. Mantra for establishing affinity (friendship) with gods (deities)

Sage: Gritasmud. Deity — Bramhanaspati. Metre, Trishtup.

त्वया वयमुत्तमं धीमहे वयो तृहस्पते पप्रिणा सस्निना युजा।

या नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि।

Meaning - O Lord Vrihaspati ! I seek your friendship which fulfills all desires and imparts plenty of wealth and fortify us with the best quality of strength. Those, who wish/desire to decimate us, must not be able to suppress and overaw us. Kindly prosper us with the best of prayers.

9. Mantra for All-round prosperity, mantra 28/2

तामहमावह जातवेदो लक्ष्मीमनपगामिनीं।

यस्यां हिरण्यं प्रभूतं गावोदास्योऽश्वान्विन्देयं पुरूषानहम् ॥१ ॥

Meaning - "O, God Agnideva! Kindly send that Lakhshmi who remains with me forever, so that I could possess gold, reputation, male and maid servants, horses (vehicles), sons and grandchildren. I mean I want a permanent abode of Lakhshmi in my house so that I continue, to have all the said gains. The above quoted mantras form part of renowned . Shri Sookta' and are quite famous

10. Mantra for adding granery, other eatables and prestige.

मनसः काममाकूतिं वचः सत्यमशीमहि।

पशूनां रूपमन्नस्य मयि श्री श्रयतां यशः ॥१ ॥

Meaning - " O Goddess of wealth (Lakhshmi)! Kindly favour me with plenty of mental resolve, purity of thought, milk, curd, butter, rice, wheat and other food grains. I should always have wealth and reputation so that I stay as such and remain prestigeous person forever.

Note : Both the said mantra form part of hymns of famous Shree sookta. One can have his desires fulfilled if one lights fire (for sacrifice), offers wood of bael tree and cow's ghee, recites the said mantras 15 times, followed by the term 'swaha' at the end, after the recitation. The person, who reels under penury, his pocket remains empty, remains embroiled under-debt and creditors always continue to trouble him, these mantras will serve as infallible remedies which are like nectar and medicinal cure. There is hardly any scope for doubt that for attaining the desired results, if a scholarly priest repeats these mantras fifteen times daily, performs sacrifice, he will become reputed, possess unlimited wealth without any delay.

II

Yajurveda

(Total Chapters - 15, Mantras - 3988)

1. Mantra to dispel eye related diseases

Sage : Prajapati, Deity-Anjan, Metre-Bhuriktrishtup.

महीनाम्पयोसिव्वर्च्चोदऽउसिव्वचर्चो मे देहि।

व्वृत्रस्यककनीनकासि श्च्वक्षुर्द्दाऽअसिचक्षुर्म्मे देहि॥

Meaning - O (Trikkuta) Anjan! You are like pupil of Vrittraasur, you can prove instrumental in improving condition of both the eyes, hence kindly bestow health to my eyes (vision)

Analysis of the mantra - 'Trikkut' is the name of collyrium processed from contents of this mountain, which is also known as 'Saatpurba' or 'Audrafadre'. Black portion of eye is called-Kaninika' and 'Vrittra' envelops the eyes. This mountain has three peaks against which clouds strike, which results in the form of collyrium which is the chief remedy for curing various eye disorders.

Method - The host should ingest cow's butter milk uptil and while any monday, reciting the said mantra, apply collyrium of Trikut Parbat' (in the absence of it, ordinary collyrium may be used) - twice in the right eye and thrice in the left eyes. If done so, pain in the eyes and eye diseases get dispelled and eyes rendered disease free.

2. An effective mantra to cause rainfall

Sage: Vatsa, Deity — Mahendra, Metre, Aarshi gayatari

महाऱ्ँ इन्द्रोयऽओजसापर्ज्जन्योव्वृष्टिमाऱ्ँऽइव। स्तोमैर्व्वत्सस्यव्ववृधे।

उपयामगृहीतोसिमहेन्द्राय त्त्वैषतेयोनिर्म्महेन्द्रायत्त्वा॥१॥

— ऋ. 7/का. 40 मं. 3

Meaning - "O Highly effective Indra! You are glamorous like a rain-laden cloud and appeased by obeisance of hosts, kindly give us water."

or

Sage : Gautam, Deity— Koorma, Metre-line.

अपाङ्क्ष्म्यन्त्सीदमा त्त्वासूर्य्योभिताप्सीन्मागिन्र्व्वेश्श्वा नरः।

आच्छिन्नपत्त्राःप्रजाऽअनुवीक्षस्वानुत्वादिव्या वृष्टिःसघताम्॥१॥

-अ. 13/का. 30/मं.1

Meaning- O, tortoise! Your abode is deep water, where even sunlight cannot gain entry and, it is believed, even fire cannot reach there, get seated at a place, as water thirsty public, with the hope of getting water (in the form of rain) pays obeisance and prays for

rainfall which may also bestow you full comforts on you - keeping this motive-mind, you spend your time to cause rainfall.

3. Mantra to dispel fear of death and also all types of diseases

Sage : Vasishtha, Deity-Rudra, Metre- Trishtup
ॐ त्र्यम्बकंय्यजामहे सुगन्धिम्पुष्टिवर्द्धनम्।
उर्व्वारूकमिव बन्धनान्मृत्योर्म्मुक्षीय मामृतात् ॥१॥

Meaning - Being full of celestial perfumes, free from fear of death, giver of fruits for both the worlds, promotor of wealth and grainery, having three eyes, O Shankar! We pay obeisance to you. The same Rudra should free us from the bondage of birth, rebirth and death. As a cucumber releases itself from the grip of creeper, so should I be freed from the cycle of birth-death-rebirth and finally attain salvation.

Special Remarks - This is the famous 'Mahamritunjaya' Mantra. If this mantra is recited alongwith worship of lord Shiva, the desciple can get rid of the cycle of birth and death. There is no doubt that this mantra is capable to free any person from the cycle of 'Karmabandhan' and, then, he never takes birth again to reap the harvest of his 'Karmas'.

4. To get a handsome husband

Sage : Vasishtha, Deity - Rudra, Metre-Trishtup
त्र्यम्बकंय्यजामहे सुगन्धिम्पतिवेदनम्।
उर्व्वारूकमिवबन्धनादितोमुक्षीय मामुतः॥१॥

Meaning-The ladies who wish to have husbands, who possess all the good virtues and qualities and are handsome also, worship lord Shiva (who supports three eyes, frees a person from the bondage of life and death, is full of pleasing odour, knows vitrues of righteousness) so as to get freedom from cycle of rebirth and death (as a cucumber separates itself from the creeper), apart from getting freedom from control of parents, brothers and their 'gotra' thus to live comfortably with their respective partners after marriage.

5. Mantra to remove evil effects of black magic

(incantation, sorcery, excorcism).
Rishi - Deerghatama, Deity-Lingokta, Metre - Gayatri.
रक्षोहणंव्वलगहनं व्वैष्णवीमिदमहन्तव्वलगमुत्किरामि,
यम्मेनिष्टयोयममात्योनिचखानेद महन्तं व्वलगमुत्किरामि,
यम्मेसमाने यमसमानो निचखानेदमहन्तं व्वलगमुत्किरामि,
यम्मेसबन्धुर्य्यमसबन्धुर्न्निचखानेदमहन्तं व्वलगमुत्किरामि,
यम्मेसजातो यमसजातो निचखानोच्कत्याङ्किरामि ॥१॥

-अ. 5/क. 23/मं. 5

Meaning - "We beseech the kindness and help of lord Vishnu to root out all the sorcery objects (burried underneath ground in the form of bone, hair, nails etc) which create hurdles in performance of sacrife (Haran) and also which cast damaging impact and all such evil deeds are done on the earth by demons and evil persons after,

chanting / reading out this mantra, excavate out of earth the burried harmful objects.

Such harmful sorceries have been burried, with a view to cause harm to me by wicked persons or people of our own house who know sorcery or by a minister, or my relative , in a fit of anger, I excavate all such objects ' - after reading this mantra excavate from earth these harmful objects with help of a sickle from the southwest direction.

If someone (who is affront to me) has intended to damage my wealth, family, clan, piety, prestige etc. or has tried to cause harm to me by any manner and with whichever means, I hereby dig out all such objects out of the earth (After reading this mantra dig out earth from south-west side).

I hereby dig out earth from the north-east side if some sorcery has been burried thereunder by my maternal uncle or any one from his family or by any unrelated person (After reading this mantra' dig out earth from the north-east direction).

If my twin-brother or any other brother has tried to harm me with a malicious intent, I hereby dig out and throw away the excavated earth so that my enemies are decemated/harmed (After saying so, dig out earth from all the four sides).

Analysis of the Mantra : In ancient times the demons were defeated by Indra, whereafter they burried harmful objects, with a view to killing, in a pit. They tormented Indra, but performed sacrifice and dug out all the harmful objects, like bones, hair etc., by which, evil designs of demons were defeated. The objects were burried in a pit which was deep (equal to an arms length).

The evil objects were dug out after excavating earth (which measured upto an arm's length in depth); hence it has become a practical ritualistic measure to dig out and take out burried objects at an arm's depth. A wooden sickle used for digging all the four corners are earmarked before initiating digging. This sickle is called 'Abhri' which is held in right hand's grip and directed towards the area to be dug up. Then all the four corners are dug up. The pit should be dug up in a circular form. Then dig out earth and then remove the objects and throw away the same - this is a Vedic process which is required to be followed.

6. For treating diseases through medicines

Sage: Prajapati, Deity-Rudra, Metre-Aryanushtup.

यातें रूद्रशिवातनूः शिवाविश्श्वाहाभेषजी।
शिवारूतस्यभेषजीतयानोमृडजीवसे॥

-अ. 16 /का.49

Meaning- O, Rudra (Shanker)! I bow before your pacifying and benedictive appearance which is reminiscent of your quality of meditational prowess. You are curative power of all the medicines. Kindly provide us freedom from disease and bestow health on us.

Special mention - Rudra is lord of all the medicines, hence quality of curability is imported by him to all the herbs and medicines. So, if on any patient medicine is proving ineffective, he should read this mantra eleven times and then sanctify the medicince (to be

given) which will have curative effect on the patient—this is an often tried and tested mantra.

7. For decimation of hostile and jealous persons.

Sage : Parmeshathi Prajapati, Deity- Rudra, Metre - Dhriti.

नमोस्तुरूद्रेभ्यो येदिवियेषांव्वर्षमिषवः। तेभ्योदशप्राचीर्दशदक्षिणा दशप्रतीचीस्तेशांदीचीर्दशोर्द्धाः। तेभ्यो नमोऽअस्तुतेनोवन्तुतेनोमृडयन्तुतेय द्विष्मोयश्चनोद्वेष्टितमेषाज्जम्भेदध्मः॥१॥

Meaning - We offer our prayers with folded hands and full devotion to Rudra, who is omnipresent, whose arrows are like rainfall droppings : we beseech benevolence of Rudra in protecting and providing comforts to us. We pray that all those persons whom we despise and also those are jealous of us, they all should be finished by lord Rudra.

Remarks : Mantras having three lines are called 'Pratiya Varohi' Mantras. In this mantras prayers have been offered serialwise to all the three Rudras who have abode in underground, in the sky and on earth. All these Rudras have been requested to help the devotee in automatically decimating his enemies who are hostile and jealous of him. By chanting these mantras daily, one can become free from his enemies, that is no person could ever be hostile to him

8. To decimate enemy's army

Sage : Pratirath, Deity - Marut, Metre-Nechyari-dashrishtup.

असौयासेनामरूतः परेषामभ्यैति न ओजसास्पर्द्ध माना।
तांगूहत तमसापव्व्रतेनयथामीऽअन्योऽअन्यन्नजानन्॥

-अं 17/का. 47

Meaning - This army of our enemy is our rival which is facing us in the battle field. Kindly render them actionless and cash darkness upon them so that none of the enemy's soldiers could recognise the soldier of his own force, and also that they get decimated by fighting amongst themselves.

Remarks - This is an important Mantra from 'Rudradhyayi' in which the word 'Na' (No) has been, repeated 11 times. In this mantra the lord has been invoked to create natural calamities for causing an end to enemy's striking force.

9. Mantra for saving life of family members and for collective prosperity

Sage - Prajapati, Deity-Rudra, Metre-Anushtup Ushnik Jagati Mantra 35/2

Meaning - O, lord Rudra! You are having a thousand arrows and thousand eyes. Please remove the bow-string, remove arrow-heads and be calm and pleasing. We bow before your arrow, mounted on the bow. We also prostrate before your bow which is capable of killing enemies. O Rudra, kindly do not kill our aged teachers, elders, children, mother, our lovely body, sons and grandsons and prove as our well-wisher/ benefactor. Kindly also do not kill our youth, our child in its mother's womb and our father.

III

Atharvaveda

(Total No. of cantos - 20, No of mantras - 5977)

1. To dispel all types of diseases and healing all types of wounds

Sage - Atharva, Deity-Parjanyah, (earth, Indra, moon etc,) Metre-Anushtup 3. Tripda Viran naam gayatri.

विद्मा शरस्य पितरं पर्जन्यं भूरिधायसम्।
विद्मो ष्वस्य मातरं पृथिवीं भूरिवर्पसवम्!!१!!
ज्याऽके परिणो नमाश्मानं तन्वंऽकृधि।
वीडुर्वरीयोऽरातीरप द्वेषांस्या कृधि॥२॥
वृक्षं यद्गावः परिषस्वजाना अनुस्फुरंशरमर्चन्त्यृभुम्।
श्रूमस्मद्यवय दिद्युमिन्द्र॥३॥
यथा द्यांच पृथिवीं चान्तस्तिष्ठति तेजनम्।
एवा रोगं चास्रावं चान्तस्तिष्ठतु मुञ्ज इत्॥४॥

Meaning- O Devapati (Parjanya) ! Kindly make our bodies tough and powerful like a stone. Let not the string of your bow aim at us (that it should be aimed towards our enemies). Kindly keep the jealous deeds of our enemies away from us. Put an end to their prowess. Protect us from the lethal effect of arrows, aimed at us by the brave warriors of our enemies in the same way as the cows, tormented by heat, take shelter under a shady and dense banyan tree. As Diseases, oozings and flows and wounds should remain suppressed by your arrow to enable us to remain free from ailments, in the same way as fire remains suppressed between sky and earth.

2. For easy Child delivery by wife.

Sage- Atharva, Deity- Poosha, Aryama, Vedha, Desha.

Metre -1. Pankati, 2. Anushtup 3. Chateush padoshaniga-garbhaam kakumbhatyanushtup, 4-6- Pathyapankteh.

Mantra 37/2

वषट् ते पूषन्नस्मिन्सूतावर्यमाहोता कृणोतु वेधाः।
सिस्त्रतां नार्यतप्रजाता वि पर्वाणि जिहतां सूतवा उ॥१॥
चतस्रो दिवः प्रदिश्चतस्रो भूम्या उत।
देवा गर्भं समैरयन् तं व्यूर्णुन्तु सूतवे॥२॥
सूषा व्यूर्णोतु वि योनिं हापयामसि।
श्रथया सूषणे त्वमव त्वं बिष्कले सृज॥३॥
नेव मांसे न पीवसि नेव मज्जस्वाहतम्।

अवैतु पृश्नि शेवलं शुने जरादवोव जरायु पद्यताम् ॥४ ॥
वि ते भिनद्मि मेहनं वि योनिं वि गवीनिके।
वि मातरं च पुत्रं च वि कुमारं जरयुणाव जरयु पद्यताम् ॥५ ॥
यथा वतो यथा मनो यथा पतन्ति पक्षिणः।
एवा त्वं दशमास्य साकं जरयुणा पताव जरायु पद्यताम् ॥६ ॥

-का. 1/अ. २/सू 11

Meaning - O, Poosha deva ! Let this lady deliver her child comfortably and without any hassels and of her body organs should experience any pain- all this could be achieved by your kind benevolence. Gods, incharge of respective directions (Digadevata) and Indra had caused impregnation. Now all these deities should continue together to cause expulsion of the foetus by providing it with camaflouge and expulsive capacity. O poosha lord! free this foetus from bondage of uterus (womb). Kindly be pleased to loosen the organs of pregnant lady. O Maruti lord! Kindly motivate the uterus to keep its opening (Orifice) downwards. O pregnant lady! You cannot be nurtured by this placenta because it is not made of any mettle but it is made of bone-marrow, flesh, fat etc. Hence it deserves to be expelled , (hence it should get expelled for the jackal to eat). I spread my hands to cause widen the path of vagina and uterus, alongwith obstructing vessels, so that mother and son get separated, apart from causing expulsion of the placenta. As mind and wind move at a fast pace, and birds fly in this sky unhindered, in the same way, O ten-month old Child! Come out of the uterus and leave the place.

3. To remove leucoderma and Leprosy

Sage. Atharvaa, Deity-Vanaspatih, Metre: Asktih (Anushtup)
नक्तजातास्योषधे रमे कृष्णे असिक्नि च।
इद रजनि किलासं पलितं च यत् ॥१ ॥
किलासं च पलितं च निरितो नाशया पृषत्।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥२ ॥
असितं ते प्रलयनमास्थानमसितं तव।
असिक्न्यस्योषधेनिरितो नाशया पृषत् ॥३ ॥
अस्थिजस्य किलासस्य तनूजस्य च यत्त्वचि।
दूष्या कृतस्य ब्रह्मणा लक्ष्मयपेतमनीनशम् ॥४ ॥

-का. 1/अनु. 5/सू. 23

Meaning - O Turmeric ! you grew up at night in the form of a medicine to impart relief to an aling person and are known as 'Ram Bhangra' also. Indra varuni' is also a medicine that renders skin dark (black) and 'Neelmani' is also a medicine that darkens skin. I, therefore, request all the said medicines to impart their individiual hues and curative power to the body organs suffering from leprosy or white patches. I call upon all said medicines to remove leprosy and impart previous rosy or red hue to patient's skin so that he doesn't contract this infective disease again, O Neel medicament! you emerge grow at a black soil, your impact (nature) is also indentical to your appearance; hence when applied locally over patient's white

spots, you should remove white patches. I have removed the symptoms of leprosy, seated in bones, skin, in-between skin and bones, as also the white spots, by means of this mantra.

4. Mantra for blessing the Child with long life

(That is to give blessings to the child)

Ascetic - Atharva, Deity-Agni, 2-3-Vrihaspati, 4-5-Vishwadeva., Metre- Trishtup, 4, Anushtup, 6- Virad jugati.

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने।
घृतं पीत्वा मधु चारू गव्यं पितेव पुत्रानभि रक्षातादिमसम् ॥१॥
परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः।
बृहस्पतिः प्रायच्छद्वास एतत्सोमाय राज्ञे परिधानवा उ ॥२॥
परीदं वासो अधिथाः स्वस्तयेऽभूर्गृष्टीनामभिशस्तिपा उ।
शतं च जीव शरदः पुरूची रायश्च पोषमुपसंव्ययस्व ॥३॥
एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः।
कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥४॥
यस्य ते वासः प्रथसमवास्यं हरामस्तं त्वा विश्वेऽवन्तु देवाः।
तं त्वां भ्रातरः सु वृधामानमनु जायन्तां बहवः सुजातम् ॥५॥

-का. 2/अ 3/सू. 13

Meaning - O, Agni! To impart a life span of 100 years, you are symbol of clarified butter (ghee) which nurtures and sustains your organs. So, kindly ingest the offered ghee and satiate yourself, and bless and protect our child for 100 years in the same way as a father protects his son. I call upon and request all the deities to provide for and dress this child, as lord of deities like Indra had dressed soma with clothes. O child! you have been dressed with clothes to protect you, hence you should protect your body from ferocity (Violence) of cows or fear therefore, protect these clothes, become a father and grandfather of children so as to enjoy life span of 100 years. May you be blessed with prosperity and all comforts. O child! You should mount this stone with your left foot and be firm, healthy and strong like this stone. May Vishwadeva bless you with a hundred year life span, O Manark Vak! We accept the old used clothes which you have abjured. May you prosper, after your birth you may be belessed with live stock, sons, beget handsome brothers and may all the gods may stand as your-saviours and protectors.

Special Remarks - If infants pass away, without any apparent cause, at an infancy stage in family, to dispel it, place the mantras over the infant's head and then recite this mantra; or else sanctify these mantras and then, tie in 'Rakhsha Sootra or Taabeez and tie around his neck. If the taabeez is made from silver or pure copper, and put in it sanctified ashes of moong, Urad, Lion's nail, hair of bear. By doing so, the infant will remain free from diseases and enjoy a healthy life.

5. Mantra for attaining fearlessness

Ascetic - Bramha, Deity -Pran, Apan, Ayuh
Metre - Tripadgayatri.

यथा द्यौश्च पृथिवी च न बिभीतो न रिष्यतः।
एवा मे प्राण मा विभेः॥१॥
यथाहश्च रात्री च न बिभीतो न रिष्यतः।
एवा मे प्राण मा विभेः॥२॥
यथा सूर्यश्च चन्द्रश्च न बिभतो न रिष्तः।
एवा मे प्राण मा विभेः॥३॥
यथा ब्रह्मां च क्षत्रं च न बिभीतो न रिष्यतः।
एवा मे प्राण मा विभेः॥४॥
यथा सत्यं चानृतं च न बिभतो रिंष्यतः।
एवा मे प्राण मा बिभेः॥५॥
चथा भूतं च भव्यं च न बिभतो रिष्यत+ः।
एवा मे प्राण मा बिभेः॥६॥

-का. 2/अ. 3/सू. 15

Meaning - Sky is an abode of gods and human beings' abode is earth and the protector never destroys its dependents. Similarly, O Vital force! You are without fear of death. Hence, with the power of this mantra, you should attain an unending life span. Sun and Moon are neither scared of/fear of death nor do they get destroyed, similarly you should not nurture any fear of death nor get scared like Sun and Moon, hence you also remain alive forever. Moreover, Brahmin and Khshatriya castes neither get scared nor do they die, hence my life force ! You also become fearless of death like the Brahmins and Khshatriyas. As falsewood and truth are neither scared or destroyed. Similarly my life Force! You also shouldn't worry about your end and remain fearless and ageless like truth - falsehood. As past and future times neither get destroyed nor end up, hence you (Prana) should remain alive for endless time and shun fear of death.

6. An effective Mantra to acquire strength

1-7 Sages - Brahma, Deity-oja, Prana, Apaan, Ayu. (Ekavasaanam) - 1-6 Epadaasure, Trishtup, 7- Aasuri Ushnik

ओजोऽस्योजो मे दाः स्वाहा॥१॥
सहोऽसि सहो मे दाः स्वाहा॥२॥
बलमसि बलं मे दाः स्वाहा॥३॥
आयुरस्यायुर्मे दाः स्वाहा॥४॥
श्रोत्रमसि चक्षुर्मे-दाः स्वाहा॥५॥
चक्षुरसि चुक्षुर्मे-दाःस्वाहा॥६॥
परिपाणमसि परिपाणं मे दः स्वाहा॥७॥

-का. 2, अ. 3/सू. 17

Meaning- O oja (lustre) ! I offer sacrifice to you who, like ghrita (clarified butter), are seated in the body in the form of VIII condition. Kindly bestow lustre and virility to me. O Agni ! I also offer sacrifice to you, Kindly empower me with lustre, as you are capable of destroying/ignoring enemies, and providing with a 100 year life span. You are hearing power's organ, hence bless me with hearing power.

You are likened to eyes, hence give vision to my eyes, you nuture every living being hence nurture me also so that I do not have to face problems which cause death.

Note : This mantra should be recited in front of sacrificial fire (Havan). While reciting the mantra, first of all touch your mouth, secondly arms, thirdly chest, fourthly heart, fifthly ears and sixthly eyes- while touching any indicated body organ, keep on chanting the mantra.

7. Mantra for decimation of the enemies

Sage - Atharva, Deity- Agni (Ekavasanam), 1-4 Nichridvishma Gayatri, Bhurigavishma.

अग्ने यत्ते तपस्तेन तं प्रति तप
यो ३ स्मान्द्वेष्टि यं वयं द्विष्मः ॥१ ॥
अग्ने यत्ते हरस्तेन तं प्रति हर
यो ३ स्मान्द्वेष्टि यं वयं द्विष्मः ॥२ ॥
अग्ने यत्तेऽर्चिस्तेन तं प्रत्यर्च
यो ३ स्माद्वेष्टि यं वयं द्विष्मः ॥३ ॥
अग्ने यत्ते शोचिस्तेनं तं प्रति शोच
यो ३ स्मान्द्वेष्टि यं वयं द्विष्मः ॥४ ॥
अग्ने पत्ते तेजस्तेन तमतेजसं कृणु
यो ३ स्मान्द्वेष्टि यं वयं द्विष्मः ॥५ ॥

-का. 2/अ. 4/सू. 19

Meaning- O Agni ! You are capable of tormentation, hence direct your prowess to decimate my enemies who indluge in witchcraft to harm please torture him. Air your fierce arrows towards the person's whom we hate and who hate us. Burn those persons with your power of power who are hostile to us or to whom we are hostile. Exert your power towards those with whom we are jealous or who are jealous towards us; by causing misery to them. Kindly render our adversaries powerless and lustreless so that they become inert and ineffective .

8. To cause conception, impregnation

1-13 Bramha, Yonigarbhah Prithvivyaadah devatah.
Anushtup, b.Viraat Purastadvrihati.

पर्वताद्दिवो योनेरंगादंगात्समाभृतम् ।
शेषो गर्भस्य रेतोधाः सरो पर्णमिवा दधत् ॥१ ॥
यथेयं पृथिवी मही भूतानां गर्भमादधे ।
एवा दधामि ते गर्भ तस्मै त्वामवसे हुवे ॥२ ॥
यर्भ धेहि सिनीवालि गर्भ धेहि सरस्वति ।
गर्भ ते अश्विनोभा धत्ता पुष्करस्त्रजा ॥३ ॥
गर्भ ते मित्रावरूणौ गर्भ देवो बृहस्पतिः ।
गर्भ तं इन्द्राश्चाग्निश्च गर्भ धाता दधातु ते ॥४ ॥
विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणिं पिंशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भ दधातु ते ॥५ ॥

यद्वेद राजा वरूणो यद्वा देवी सरस्वती।
यदिन्द्रो वृत्रहा वेद तद्गर्भकरणं पिब ॥६ ॥
गर्भो अस्योषधीनां गर्भो वनस्पतीनाम।
गर्भो विश्वस्य भूतस्य सो अग्ने गर्भमेह धाः ॥७ ॥
अधि स्कन्द वीरयस्व गर्भमां धेहि योन्याम्।
वृषासि वृष्ण्यावन्प्रजायै त्वा नयामसि ॥८ ॥
वि जिंहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम्।
अदृष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥९ ॥
धातः श्रेष्ठेन रूपेणास्या नार्या कगवीन्योः।
पुमासं पुत्रमा धेहिं दशमे मासि सूतवै ॥१० ॥
त्वष्टः श्रेष्ठेन रूपेणस्यानार्या गवीन्योः।
पुमासं पुत्रमा धेहि दशमे मासि सूवते ॥११ ॥
सवितः श्रेष्ठेन रूपेणावस्या नार्या गवीन्योः।
पुमासं पुत्रमा धेहि दशमे मासि सूतवे ॥१२ ॥
प्रजापते श्रेष्ठेन रूपेणवस्या नार्य गवीन्योः।
पूमासं पुत्रमा धेहि दशमे मासि सूतवे ॥१३ ॥

-अर्थव. का./ 5/अ. 5/सू. 25

Meaning - Sanctify kheer (a sweet dish prepared from milk, sugar and rice), with the recitation of these mantras, which should be ingested by both husband and wife as if that is a blessing of God (Deva Prasad). After that perform act of sex. By doing so, even a barren women will be blessed with a child. Those ladies, who give birth to girls only, will also get a lustrous sons. Remember, a lady can be impregnated within 16 days, counted from the time of her start of her menstruation. Hence she can have conception within these 16 days only after which month of her uterus (opening or orifice of the uterus) blocks/closes. Out of the 16 days coitus is forbidden for I, II & III night. No coitus should be practised on XIII, XIV and XV night also, as it is prohibited by the scriptures.

Those who wish to be blessed with a son, should cohabitate with their lady on the first day when menses cease to flow or it is also an ideal time to cohabitate with the lady on VI, VIII, X and /or XII night. Those who are eager to have a male child should cohabitate on V, VII and XI night which are auspicious days for getting a male child.

9. To nullify and offset damaging impact of witchcraft, sorcery or incantation

1-12 shukrab, Krityapratihanam, Anushtup,
11- Vrihati garbha, 12-Pathya Vrihati

यां ते चक्रु रमे पात्रे यां चक्रुर्मिश्रधान्ये।
आमे मांसे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥१ ॥
यां ते चक्रुः कृकवाकावजे वा यां कुरीरिणिं।
अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥२ ॥
यां ते चक्रु रेकशफे पशूनामृभयादति।

गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥३ ॥
यां ते चक्रु रमूलायां वलगं वा नराच्सयाम् ।
क्षेत्रे ते कृत्या यां चक्रुः पुनः प्रति हरामि ताम् ॥४ ॥
यां ते चक्रु गृहपत्ये पूर्वाग्नावुत दुश्चितः ।
शालायां कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥६ ॥
यां ते यक्रुः सेनायां यां चक्रु रिष्वायुधे ।
दुन्दुभौ कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥७ ॥
यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः ।
सद्मानि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥८ ॥
यां ते चक्रुः पुरूपास्थे अग्नौ संकसुके च याम् ।
श्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम् ॥९ ॥
अपथेना जभारैणां तां पथेतः प्र हिण्मसि ।
अधिरे मर्याधिरेभ्यः सं जभाराचित्या ॥१० ॥

-अर्थ. का. 5/अ. 6/मं. 31

Meaning - O, Kritya (Sorcery, incantation) ! I return you back to the sorcerer who has done incantation by means by mixing in an earthen pot rice, barley, wheat, sesamum, Maalkangani, raw meat of cow to harm me. We also return the sorcery to the evil person who has done it on cock, goat or tree. We return the Sorcery to the wicked person who has done it on one-hooked or double-teethed donkey. I return sorcery if it has been done by concealing it in the eatables and immersed it under the field. I return it, if it has been performed in a yagya- shala (place where sacrifice is performed). If it has been done in a gathering or ropes, I return the same to you. If someone has done it on army's weaponry and sound bugules; I return the same to the evil doer. If it has been consigned into a well, or burial ground or in house, I return the same to him. If sorcery has been done on a burning human bone then I return the same to the same person who is a meat-eater. If any imprudent has done this witchcraft to torment us by adhering to wrong methods, I return the same to him through the same route. The witchcraft that has been directed to harm pious people like us, is returned to the evil doer so that his ill motives do not succeed and we remain free from the bad effects. Let Indra destroy our secret enemies who surreptitiously, stealthily and wickedly plan and wish to harm us. Let Indra destroy all such evil-intentioned devils with the might of his weapons and burn him with fire flames.

10. Decimation of enemy

1-2 Atharva. Bramhanaspati, 2-3- Soma, Anushtupa.
योऽ स्मान्ब्रह्मणस्पतेऽएदेवो अभिमन्यते ।
सर्व तं रन्धयासि में यजमानाय सुन्वते ॥१ ॥
यो नः सोम सुशंसिनो दुःशंस आदिदेशति ।
वज्रेणास्य मुखे जहि स संपिष्टो अपायति ॥२ ॥
यो नः सोमाभिदउायति सनाभिर्यश्च निष्ट्यः ।
अप तस्य बलं तिर महीव द्यौर्वधत्मना ॥३ ॥

-का. 6/अ. 1/सू. 6

Meaning - O Brahmaspati ! Kindly bring my under host's control the person enemy who doesn't worship gods and considers us worth killing. A person who hates and Casts away our noble thoughts, attack him with strong weapon so that, after being torn to pieces, he takes to his heels. O Soma ! Those enemies who plan to end our life or torment us, kindly end their their power in the same way as Ashani was done to death.

11. To get rid of eye-disorders through medicines

1-3 Shaunkah, Chandrama (Moon), Gods or deities referred to in the mantra (s) (Matroktadevata). Anushtop. 1 Nichrictripada Gayatri 3. Vrihati garbha Kukumatasyapushtap. 4. Tripadaa Pratishthaa.

आवयो अनावयो रसस्त उग्र आवयो।
आ ते करम्भमद्मसि ॥१ ॥
विहल्ह्वो नाम ते पिता मदावती नाम ते माता।
स हिन त्वमसि यस्त्वमात्मानमावयः ॥२ ॥
तोविलिकेऽवेलयावायमैलब ऐलयीत्।
बभ्रुश्च बभ्रु कर्णश्चापेहि निराल ॥३ ॥
अलसालासि पूर्वा सिलाञ्जालास्युत्तरा।
नीलागलसाला ॥४ ॥

Meaning - O Mustard ! People eat you to get rid of diseases, your oil is also powerful. We ingest the green leaves fried in your oil, after sanctifying it. O, green leaves of mustard! you are son of Vihahava and Madavate. You impart your leaves to feed the human beings; hence do not resemble like your parents. O Tallvilik witch! you are the root cause of causing eye diseases; hence remove and shed away the eye troubles. Let the eye diseases like Ailab, Vabhru and Babhru etc get dispelled from the host's body. O Sasayamanjari! You have been named 'Alaslasa'. As you are used first of all, you have been named as 'Poorva'. O, Shalanjala, your name is 'Uttava' because you are used last of all. O, Neelaglasala! You are used in between the said two medicines, hence remove all my eye related problems.

Note - After sanctifying mustard oil with the above mantras, green leaves (of spinach, green gram leaves, Bathua and green peas) are added to it, and continuous of blended vegetable has been noticed to remove eye troubles. If rose water is sanctified these mantras and then 3 drops each are dropped in the eyes in the morning, noon and evening, it shows remarkable result in dispelling eye problems. This formula is a tested one, hence authentic.

12. A Tested and unique Mantra to Enhance hair length.

1-3 Uparibabhrava, Shani, Jagati,
2. Trishtup 3. Chatupachham Kumamatyanushtup.

देवां इमं मधुना संयुतं यवं सरस्वतमधि मणावचर्कृषुः।
इन्द्र आसीत्सीरपतिः शतक्रतुः कोनाशा आसन्मरूतः सुदानवः ॥१ ॥
यस्ये मदोऽवकेशो विकेशो येनभिहस्यं पुरूषं कृणोपि।
आरात्त्वदन्या वननि वृक्षि त्वं शमि शतवल्शा विरोह ॥२ ॥

बृहत्पलाशे सुभगे वर्णवृद्ध ऋतावरि।
मातेव पुत्रेभ्ये मृड केशेभ्यः शमि ॥३ ॥

का. 6/अ. 3/सू. 30

Meaning - The gods gave tasty/sweet variety of barley to human being on the banks of saraswati river. To grow rice Indra ploughed the fields and seeds acted as the farmers. O Shani! Your intoxication helps to growth of hair and their development, and due to this quality all persons are appeased by you. You grow into multiple branches, hence I do not chop you but chop other trees/plantations. My good luck is due to your benevolence though green leaves grow even without presence of any rainfall; hence you nurture and look after human beings as a mother looks after her kids. Hence I request you to prove a handy device to enhance growth of hair.

Remarks- If the oil, meant to be applied on the head, is sanctified with mantras and then massaged /applied over the head, it will dispel alopecia (baldness) and (premature) falling of hair. This mantra has been specifically penned for nutrition, growth and elongation of the hair, even though modern, medical science has declared alopecia as an incurable disease. If hair oils prepared in Ayurvedic therapy, are mixed with sanctified buds of barley and juice of 'Shami' tree, then, some permanent cure for alopecia may be traced out. It is, therefore, suggested that our inquisitive and discerning scholars might feel encouraged to carry out some research, work in this direction.

13. To offset malediction or curse

1-3 Atharva (Swastyayanakamah) chandramah. Anushtup.
उप प्रागात्सहस्त्राक्षो युक्त्वा शपथो रथम्।
शप्तारमन्विच्छन्मम वृक इवाविमतो गृहम् ॥१ ॥
परि णो वृङ्धि शपथ हृदयन्निरिवा दहन्।
शप्तारम त्र ने जहि दिपो वृक्षमियाशनिः ॥२ ॥
यो नः शपादशपतः शपतो यश्च नः शपात्।
शुने पेष्ट्रमिवावक्षामं तं प्रस्यस्यामि मृत्यवे ॥३ ॥

-का. 6/अ. 4/सू. 37

Meaning - Even if Rudra (Shiva) himself maledicts/curses, even then he is requested to come to me riding in chariot and make the evil person run and kill them, as sheeps are killed by a lion. O, curse ! Please relieve us and do not create hurdles. As lightning falls on trees and destroys them, similarly you reduce to ashes our enemies also. We do not heap curse on anyone but our enemies, who curse us, speak harshly about us, we consign such devils in front of deaths as pieces of bread are thrown before the dogs.

Comment - If some ascetic, under impact of furious anger, has cast any malediction, without any apparent reason, or when an enemy is determined to decimate us or uses unethical words, then his articulatory power can be rendered ineffectual by recitation of these mantras due to which the damaging effects will recoil on him whereby he himself will get harmed.

14. To dispel evil effects of bad dreams

1-3 Angirah, prachetayamashcha, Dukhswaprananashnam, Deity-Brahmanaspatey pathyapankti. 2. Bhurik, Trishtup 3. Anushtup

परोऽपेहि मनस्पाप। किमशस्तानि शंससि।
परेहि न त्वा कामये वृक्षां वनानि सं चर गृहेषु गोषु
मे मनः॥१॥
अवशसा निः शसा यत्पराशसोपारिम जाग्रतो यत्स्वपन्तः।
अग्निर्विश्वान्यवप दुष्कृतान्यजुष्टान्यारे अस्मद्दधातु॥२॥
यदिन्द्र ब्रह्मणस्पतेऽपि मृषा चरामसि।
प्रचेता न आंगिरसो दुरितात्पात्वंहसः॥३॥

-का. 6/अ. 5/सू. 45

Meaning - O, Mind! You are indulgent with evil, hence keep away from us, because you are abode of indecent thoughts - this is the reason behind my not liking you. My mind should bleed for the goodness of wife, sons and cows etc. O Brihaspati! Kindly do not let bad dreams, by which we are tormented, affect us. O lord of mantras! Vrihaspati! Indra! Kindly protect us from the dreams by which we, due to evil deeds, get embroiled and tormented. Scholarly Varun may kindly protect us.

15. To get a desired life Partner (Husband or wife)

1-3 Atharva, Aryamma, Anshtupah.
अयमा यात्यर्यमा पुरस्ताद्विपितस्तुपः।
स्या इच्छन्भुवे पतिमुत जायामजानये॥१॥
अश्रमदियमर्यमन्नन्यासां समनं यती।
अंड्नोन्वर्यमन्नस्या अन्याः समनमायति॥२॥
धाता दाधार पृथिवी धात द्यामुत सूर्यम्।
धातास्या अग्रुवे पतिं दधतु पतिकाम्यम्॥३॥

-का. 6/अ. 6/सू. 60

Meaning - The sun, which is spreading its rays from the eastern horizon, is rising with the desire to bestow a husband to a husbandless lady and a lady to the wifeless husband. Pious ladies who perform various propitiating rituals feel pained when they fail to get a husband of their liking. O Aryama! other ladies are also performing such rituals. The creator of this universe has established earth and also sun in solar sphere. Hence, being head of this universe, he may kindly fulfil the desire of this lady/girl by providing her a husband of her choice.

Special Remarks - When choice of a desired husband has been fulfilled (that is after the observance of betrothal ceremony) and if this mantra is recited, it will prove particularly effective and fructuous.

16. To beget a talented wife of one's choice

1-3 Bhagah, Indrah, Anushtup
आगच्छत आगतस्यनाम गृहणम्यायतः।

इन्द्रस्य तृत्रघ्नो वन्वे वासवस्य शतक्रतेः ॥१ ॥
येन सूर्या सावित्रीमश्विनोहतुः पथा।
तेन मामब्रवीद्भगो जायामा वहतादिति ॥२ ॥
यस्तेऽङ्कुशो वसुदाने बृहन्निन्द्र हिरण्ययः।
तेना जनीयते जायां मह्यं धेहि शचीपते ॥३ ॥

-का. 6/अ. 8/सू. 82

Meaning - I request lord Indra to provide me with a wife of my choice, as he is the annihilator of Vritra and is called by many other names. As I am an aspirant for marriage, hence request Indra to provide with a lady. Due to the Kindness of Savita, the Ashwini Kumars. (twin brothers) got married with Savitri etc. I also request that my desired beautiful wife may also be sent to me through the same route by which Ashwini brothers got their wives. O Indra, husband of Shachi ! Kindly let your wealth -conferring hand to fulfil my desire for having a beautiful, able wife and a son through her.

17. To dispel evil impact of dreams

1. Yamah, Swapananashnam, Anushtup
यत्स्वप्ने अन्नमश्नामि न प्रारधिगम्यते।
सर्व तदस्तु मे शिवं नहि तद्दृश्यते दिवा।

-का. 7/अ. 10/सू. 101

Meaning - One cannot see the food which one ingests during dreaming. Let this (horrible) dream and non-eatable food items prove benefic for me, and bad dreams shouldn't cause pain/misery.

18. Mantra to dispel fever

1-2 Atharvangira, Puroshanik, Ekavasana Dwipada.
नमो रूराय च्यवनाय नोदनाय धृष्णवे।
नमः शीताय पूर्वकामकृत्वने ॥१ ॥
यो अन्येद्युरूभयद्युरभ्येतीमं मण्डूकमभयेऽत्वव्रतः ॥२ ॥

-का. 7/अ. 10/सू. 116

Meaning - I bow and prostrate before the arrogant fever with high temperature. I also bow to the fever which causes immense aches in the body. Let the 3-day and 4-day fevers shift to frog.

Special mention- If high rise fever seems to be incurable, then place a live or dead frog onto your palm, and revolve in a circular form around the patient's body for seven times, while chanting the said mantra simultaneously - by doing so, patient's high temperature will fall.

19. To attain freedom from fear (Fearlessness)

1. Atharva, Dyawaprithvi, Trishtup.
इदमुच्छ्रे योअवसानमागां शिवे मे द्यावपृथिवी अभूताम्।
असपत्नाः प्रदिशे मे भवन्तु न वै त्वा द्विष्मो अभयं नो अस्तु ॥१ ॥

-का. 19/अ. 2/सू. 14

Meaning - I pray for attaining my rewarding aim. Let sky and

earth prove benefic for me. Let all the directions be free from any sort of upheavel: O prosperity ! we are not opposed to you, hence, bless us with fearlessness.

20. Praying for the host's prosperity and long life

Brahma, Brahmanaspatih, Viraduparishta-dabrihati.
उत्तिष्ठ ब्रह्मणस्पते देवान्यज्ञेनबोधय।
आयुः प्राणं प्रजां पशून्कीर्तिं यजमानं च वर्धय॥

का. 19/अ. 7/सू. 63

Meaning - O Brahamansapati! Rise and get up and invoke presence of gods at the sacrifice, in order to enhance age, life force, progeny (family etc), live stock and fame of this host.

Note: This is not a blessing but a mantra to be pronounced at the time of sacrific (Havan). If offering is made at the time of sacrifice, by chanting this mantra, the host's condition will improve all round.

21. Mantra to defeat an adversary (enemy)

उदसौ सूर्यो अगादुदिदं मामकं वचः।
यथाहं शत्र१होऽसान्यसपत्नः सपत्नहा॥१॥
सपत्नक्षयणो वृषाभिरष्ट्रे विषा सहिः।
यथाहमेषां वीरणां विराजानि जनस्य च॥२॥

Meaning- As the sun has gone high, so has this mantra, so that I could kill my enemy, become a rival less person, kill my adversaries and rivals, I may become killer of my own enemies, fulfillers of my pupil's desires and expectations, become a support for my country, and win battles by defeating enemy's army so as to rule over my own subjects and also enemy Country's subjects.

Note : This experiment was carried out on 2 persons, desirous of becoming I.A.S/I.R.S. officers, in our office for 21 sundays continuously, as a result of which we attained success to the tune of 95%. Water is offered to the sun on each sunday and red roses are added to the water, with the recitation of this mantra. Left nostril, eye, ear and arm are touched with the water (that water, meant for offering, should be offered to the Sun whereafter water is touched to each of the said organs). After completing the indicated procedure if a person attends an interview on a designate day and date, he will succeed, In fact, this mantra adds to one's self confidence and it has observed to be specifically more effective between 11 A.M.-3 A.M. This mantra has been quoted from -Rashtravardhanam' hymn/prayer.

22. For recoiling sorcery/ incantation back on the sender

(When the fact has been established, beyond any doubt, that some evil-intentioned person is trying to cause death or harm through Yantra-Mantra-Tantra, then, in that case, the following mantras should be recited daily, till the time the enemy dies or falls at your feet and expresses repentance for his misdeeds)

Sage: Bramha, Deity- Aayuh, Metre-Panditah, Virat-Vrihati

शेरभेक शेरभ पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यसो वः प्राहैत्तमत्त स्वा मांसा न्यत्त॥१॥

शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वार मांसान्यत्त ॥२।
म्रोकानुम्रोक पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥३॥
सर्पनुसर्प पुनर्वे यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्त ॥४॥
जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्थ स्थ तमत्त यो वः प्राहैत्तमत्त स्वा मांसा न्यत्त ॥५॥
उपब्दउे पुनर्वे यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थतमत्त यो वः प्राहैत्तमत्त स्वा मांसान्यत्तः ॥६॥
अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेति किमीदिनीः।
यस्य स्थ तमत्त यो वः प्राहैत्तमत्त स्व मांसान्यत्त ॥७॥
भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः।
यस्य स्थ तमत्त ये वः प्राहैत्तमत्त स्वा मांसान्यत्तः ॥८॥

Meaning - O Sherbhak (Killer) you are the lord of all the killers who indulge in violent/harmful acts. We pray whatever pain you have intended alongwith demons and their weapons should recoil on you, as we return the same to you. The thieves and followers sent by you may also return. The evil doer who has sent you to cause us harm or if you are living with anyone of our adversaries your weapons should kill his live-stock and you should consume their meat. O shoridhak (who launches at attack)! You protect the people who are dependent upon you for safety and are also the lord of all the killers, hence all the tortures, witches and lethal and violent weapons may recoil on you. Let none of your followers survive O demons!. You may eat the flesh of those enemies and persons with whom you stay. O Mroka and arumroka! (thieves)! You leave the looted money and stealthily walk away. Your tormentation, demons and lethal weapons, your thieves and followers are returned to you, O Mrokanumroka! The evil person who has despatched you or our adversaries with whom you are staying, you should consume flesh of such persons. O Sarap Anusarpa! Let all the pains, demons and lethal weapons, sent by you, return from my end. Let not your followers, Kimidin etc, stay with me. O demons! The person who has sent you or my adversaries with whom you stay, their flesh should be eaten by you. O Jooranie witch! you are very notorious for dilapidating human body,. Let the ominous and harmful tormentations, your witches and all lethal weapons return to you and your followers, like kimidini etc, should also go away from me. O sadal Joornic(s) ! You may eat flesh of those enemies and the persons who host you. O Upaashabad witch ! you have harsh voice and are ferociour. Let the harmful witches, their evil deeds and harmful weapons return and you also eat the flesh of the senders. O witches! Sound your assistants! You should eat flesh of our enemy or the persons with whom you stay. O Arjuni witch! Let all the tormentations, witches, and violent and lethal weapons return and your followers, like kamidini etc. should also return and eat flesh of the evil persons who has sent you to harm me or the adversaries with whom you stay, O Bharooji witch! let all

the ominious tormentations, violence, sources of destruction, your followers whom you have sent to cause me harm, may return to you and that you eat the flesh of those who have sent you or of the adversaries who host you.

23. An experiment for infusing life in a dead person.

1-11 Garutmaan. Takhshaka, Jagati, 2- Aastaar Pankati, 4-7-8- Anushtup 5. Trishtup 6. Pathya pankt, 9- Bhurik 10,11- Nichrida gayatri

ददिर्हि मह्यं वरूणो दिवः कविर्वचोभिरूग्रैर्नि रिणामि ते विषम्।
खातमखातमुत सक्तमग्रभमिरेव घ्वन्त्रि जजास ते विषम् ॥१ ॥
यत्ते आपोदकं विषं तत्त एतास्वग्रभम्।
गृह्णामि ते मध्यममुत्तमं रसमुतावमं भियसा नेशदादु ते ॥२ ॥
वृषा मे रवो नभसा नतन्यतुरूग्रेण ते वचसा बाध आदु ते
अहं तमस्य नृभिरग्रभं रसं तमस इव जयोतिरूदेतु सूर्यः ॥३ ॥
चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम्।
अहे म्रियस्व मा जीवीः प्रत्यगभ्येऽतु त्वा विषम् ॥४ ॥
कैरात पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः।
मा मे सख्युः स्तामानमपि ष्ठाताश्रावयन्तो नि विषे रमध्वम् ॥५ ॥
असितस्य तैमातस्य बभ्रोरपोदकस्य च।
सात्रसाहस्याहं मन्यारव ज्यामिव धन्वने विमुञ्चामि रथाँ इव ॥६ ॥
आलिगी च विलिगी च पिता च माता च
विद्म वः सर्वतो बन्धवरसाः किं करिष्यथ ॥७ ॥
उरूगूलाय दुहिता जाता दास्यसिकन्या।
प्रतङ्कं ददुषीणां सर्वासामरसं विषम् ॥८ ॥
कर्णा श्वावित्तदब्रवीद्गिरेरवचरन्तिका।
याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम्।।९ ॥
तावुवं न तावुवं न धेत्वमसि तावुवम्।
तावुवेनरसं विषम् ॥१० ॥
तस्तुवं न तस्तुवं न धेत्त्वमसि तस्तुवम्।
तस्तुवेनारसं विषम् ॥११ ॥

-का. 5/अ. 3/सू. 13

Meaning - Lord of heaven, Varuna, has sermonised me about dispelling evil effects venom which I repeat here. I hereby remove the poison-Venom-which lies beneath or upon the skin, in the same way as water disappears in the sand. I have stopped spread of venom which dehydrates or dries up water. Poison of extreme or medium virulence will also prove ineffective due to impact of my fear. My promise is like burst of a cloud which causes rains. I, hereby, restrict the venom of serpent with the force of my words. Let this man, bitten by a snake, regain life as his venom disappear as the sun rise removes darkness. With my visual process, I remove your power (to bite), and use venom as a means to dispel venom. May you meet your end by your own venom, O kaley and despised snakes! You must not stay near my friend, listen to me and convey my opinion to

all other snakes so that the venom spreads to your bodies. I hereby dispel and destroy the venom of snakes (like black, grey coloured etc), who live on wet areas or dry areas and tremple them with the help of my chariot. O Serpents ! Your parents move quite fast. I know your mates also. You are powerless, hence cannot cause any harm to us. The serpent's female progeny emerging out of a fig tree, is the follower of a black she-snake (who stings with its fangs to spread venom to the victim) hence I render ineffective her venom that causes harm, as she expresses her anguish through her fangs. The she-serpant, who was roaming about, said that let the venom of female serpents be ineffective who have abode in dug up places. You are not 'Taabuwa', because venom gets dispelled due to effect of 'Taabuwa', You are also 'Tastuva' because venom becomes ineffective due to effect of 'Tastuva'.

24. Mantra to remove/destroy snake Venom

1-3 Shantatih, 1-Vishwadevah, 2-3-Rudra, Ushnikgarbha pathya pankti 2. Anushtup

मा नो देवा अहिर्बधीत्सतोकान्तसहपूरूषान् ।
संयतं न विष्परद्व्यात्तं न सं यमन्नमो देवजनेभ्यः ॥१ ॥
नमोऽस्त्वसिताय नमस्तिरश्चिराजये ।
स्वजाय बभ्रवे नमो नमो देवजनेभ्यः ॥२ ॥
सं ते हन्मि दता दतः समु ते हन्वा हनू ।
सं ते जिह्वाया जिह्वां सम्वास्नाह आस्यऽम् ॥३ ॥

–का. 6/अ. 6/सू. 56

Meaning - Deities, the dispellers of effects of venom! Let the snakes harm us our progeny, grand children etc. Let not the snakes mouth open for biting and if, at all, it opens let it remain opened (as it is).with invocation power of the mantras. I bow to the deities who remove snake's poison. I also bow before dark, black and grey snakes and also the deities who exert control over them. O snake! I hereby stitch and seal your lower and teeth-lining, stitch the area under and above the chin, alongwith stitching your tongue, apart from simultaneously binding hoods of many snakes.

Note - This mantra is also used to spell bound vemous snakes, apart from removing their poison, as detailed above.

25. Mantra to dig out water from underneath the earth

Sage - Atharva, Deity-Prithvi, Metre-Trishtup, Jagati Pankati, Ashti, Shakvari, Vrihati, Anushtup, Gayatri

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धरयन्ति ।
सा नो भूतस्य भवितव्य पत्न्युरूं लोकं पृथिवी नः कृणोतु ॥१ ॥
यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः संबभूवुः ।
यस्यामिद जिन्वति प्राणदेजत्सा नो भूमिः पूर्वपेये दधातु ॥२ ॥
यस्या हृदयं परमे व्योऽमन्त्सत्येनावृतममृतं पृथिव्याः ।
सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥३ ॥
यस्यामापः परिचरः समानीरहोरत्रे अप्रमादं क्षरन्ति ।

सा नो भूमिर्भूरिधारा पयो दुहामथो उक्षतु वर्चसा ॥४ ॥
यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमते।
इन्द्रो यां चक्रं आत्मनेऽनमित्रां शचीपतिः।
सा नो भूतिर्वि सृजतां माता पुत्राय से पयः॥५ ॥

-का. 12/अ. 1/सू. 1

Meaning - Acts or desciplines like Bramha, truth penance, sacrifice, donation and water are dependent upon earth. We beseech kindness of earth, which hosts future and past species of all beings, to give us shelter, as she is the living abode. We demand a land, which is enriched by oceans, rivers and (various other) sources of water due to which food grains grow during harvest season, juicy fruits grow. We pray to be established on a sort of land where all the vegetations grow and are available. The earth (which was once submerged under water, where scholars roam and work hard, whose heart is having its abode in the sky, which is nectar-like) should embellish us by providing a super nation, strength and fame. We wish to be blessed with resultant fruits and glory by the earth where water flows with an even speed (flow). The earth, which was made by the Ashwani kumars, where lord Vishnu moved, which was freed from control of enemies by Indra, is solicited to feed us with water in the same way as a mother feeds milk to her child.

Special mention This is an infallible mantra to obtain water from wells, for use in new factories situated in Industrial areas. It will also help in maintaining evenly flow of water, and stream in the well shall never dry.

26. Mantra to obtain money and different types of wealth from earth

Sage - Atharva, Deity-Prithivi, Metre-Trishtup Jagati Pankati, Ashti: Shakvari Briati, Anushtup, Gayatri.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशिनी
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋष्भा द्रविणो नो दधातु ॥१ ॥
शिला भूमिरश्मा पांसुः सा भूमिः संधृता धृता।
तस्यै हिरण्यवक्षसे पृथ्व्यां अकरं नमः॥२ ॥
विमृग्वरीं पृथिवोमा वदामि क्षमां भूमि ब्रह्मणा वावृधनाम्।
ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि निषीदेम भूमे॥३ ॥
मा नः पश्चान्मा पुरस्तान्नुदिष्ठा मोत्तरादधरादुत।
स्वस्ति भूमे नो भव मा विदन्परिपन्थनो वरीयो यावया वधम् ॥४ ॥
यत्ते भूमे विखनामि क्षिप्रं तदपि रोहतु।
मा ते मर्म विमृग्वरि मा ते हृदयमर्पिपम् ॥५ ॥
सा नो भूमिरा दिशतु यद्धनं कामयामहे।
भगो अनुप्रयुङ्क्तामिन्द्र एतु पुरोगवः॥६ ॥
निधिं बिभ्रती बहुधा गृहा वसु मणिं हिरण्यं पृथिवी ददातु में।
वसूनि नो वसूदा रासमाना देवी दधातु सुमनस्यमान ॥७ ॥
जनं बिभ्रती बहुधा बिवाचसं नानाधर्माणं पृथिवी यथौकसम्।

सहस्त्रं धारा द्रविणस्य में दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥८ ॥

-का. 12/अ. 1/सू. 1

Meaning - We pray to the earth to give us money, as earth contains various types of wealth, is nurturer of the universe, hosts gold, a shelter for all the living beings, and is also 'Vaishvanav' Agni's (fire) abode or shelter. I prostrate and bow to the golden earth which contains and consists of stone slates, stoves, earthen matter and dust particles. O earth! you are a symbol of forgiveness. I worship and appease you with chanting of most pious mantras. I offer ghee (clarified butter) to you as you help the crops and strength to grow. Kindly stay on my east, west, north and south, directions (that is all around), let not the dacoits harm/catch hold of me, protect from ferocious violence and bestow your kindness in the form of welfare. O, earth! whichever part I dig should assume its former form. I am not competent to fulfil your expectations. Let this earth provide us with desired wealth. Let our fortune be our forerunner and Indra be our leader. The earth, which is a treasure of dwelling place, gems, diamonds, gold and various other kinds of wealth may kindly favour us with all these objects. She being the provider of all types of wealth, may bestow her happiness and favours. People of different faiths and languages reside on you hence favour me with incessant flow of wealth as a 'Kaamdhenu' Cow continues to give milk without any break.

27. Mantra to cure tuberculosis

Sage - Bhrigu, Deity-Agni, Mantroktath-Mrityu
Metre - Trishtup Gayatri Anushtup,
नडमा रेह न ते अत्र लोक इदं सीसं भागधेय त एहि।
यो गोषु यक्ष्मः परूषेष्षु यक्ष्मस्तेनं त्वं साकमधराङ्परेहि ॥१ ॥
अधशंसदुः शंसाभ्यां करेणानुकरणे च।
यक्ष्मं च सर्व तेनेतो मृत्युं च निरजामसि ॥२ ॥

-का. 12/अ. 2/सू. 2

Meaning - O Kravyad Agni! You should ride on 'Nada' get away alongwith tuberculosis that affected men or cows. You should stay within the confines of luck. I beg pardon from Kar-anukar, who are capable of casting away sins and ill-feelings for keeping death away.

28. Mantra for avoidance of widowhood

Sage: Bhrigu, Deity- Agni
इमा नरीरविधवाः सुपत्नीरञ्जनेन सर्पिषा संस्पृशन्ताम्
अनश्रञ्जवो अनमीवाः सुरत्ना आरोहन्तु जनयो योनिमग्रे।
व्याकरोमि हविषाहमेतौ ब्रह्मणा व्य१हं कल्पयामि।
स्वधां पितृभ्यो अजराँ कृणोमि दीर्घेणायुषा समिमान्त्सतृजामि ॥२ ॥

-का. 12/अ. 2/सू. 2

Meaning - Let these comely ladies own handsome husbands, and not become widows, remain tearless and be polite and glazy. They may put on attractive ornaments and stay in human race to give birth to progeny. I empower both the husband and wife with the

help of power of mantra. I free ancestors body from ageing factor and bless them with longevity.

29. Mantra to acquire celestial voice

Sage - Atharva, Deity-Vaak, Metre - Anushtup, Ushanik, Brihati, Gayatri.

निर्दुरमण्यऽऊर्जा मधुवती वाक् ॥१ ॥
मधुमती स्थ मधुमतीं वाचमुदेयम् ॥२ ।।
उपहूतो मे गोपा उपहूतो गोपीथः ॥३ ॥
सश्रुतौ कर्णौ भद्रश्रुतौ कर्णौ भद्रं श्लोकं श्रूयासम् ॥४ ॥
सुश्रुतिश्च मोपश्रुतिश्च मा हासिष्टां सौपर्ण चक्षुरजस्त्रं ज्योतिः ॥५ ॥
ऋषीणां प्रस्तरोऽस्ति नमोऽस्तु दैवाय प्रस्तराय ॥६ ॥

-का. 16/अ. 1/सू. 2

Meaning - May I remain free from sullied skin diseases, my voice remain strong and sweet. O medicine! May you continue to be juicy so that my voice also remains saturated with sweetness. I invoke my mind and mouth whom senses motivate and nurture. May my ears listen only to beneficial and noble voices and also listen to propitious and approbatory voices. May my ears continue to listen in a fitting manner and experience no difficulty in listening to instant (near) voice. May my eyes look in the manner as an eagle's eyes perceive and remain rich in visual capability. I salute god like 'prastar' which belongs to the sages.

30. Mantra to remove cow's diseases

Sage - Shaantaani, Deity-Mantrokta, Metre-Brihati, Anushtup etc.

शं नो भूमिर्वेप्यमाना शमुल्का निर्हतं च यत् ।
शं गावो लोहितक्षीराः शं भूमिरव तीर्यती ॥१ ॥

-क. 19/अ. 1/सू. 9

Meaning - Let the quivering earth be freed from the defect of quivering, thus prove as a pacifying entity, let the place, where fire-like lighthing falls, also be a comforting one. Let the place, where the cows ooze blood in place of milk, may prove pacifying, comfortable and fruitful so that our shortcomings are removed.

31. Mantra to dispel ominous, effects.

नक्षत्रमुल्काभिहतं शमस्तु नः शं नोऽभिचाराः शमु सन्तु कृत्याः ।
शं नो निखाता वल्गाः शमुल्का देशोपसर्गाः शमुनो भवन्तु ॥१ ॥

-का. 19/अ. 1/सू. 9

Meaning - Let the Nakhshatra, injured by shooting meteors, impart permanent peace to us, let the incantations resorted to by our enemies also prove soothing. Let the replica (made from bones and hair) tied with hair and bones and immersed (after digging earth) in the earth, prove pacifying for us. Let electricity remove our agonies which have emanated after perceiving it.

32. Mantra to remove diseases by burning Dhoop and Guggal

Sage - Atharva, Deity- Guggal, Metre-Anushtup.

न त यक्ष्मा अरून्धते नैनं शपथो अश्नुते।
यं भेषजस्य गुग्गुलोः सुरभिर्गन्धो अश्नुते ॥१ ॥
विश्वञ्चस्तस्माद्यक्ष्मा मृगा अश्वा इवेरते।
यत् गुग्गुलु सैन्धवं यद्वाप्यामि समुद्रियम ॥२ ॥
उभयोरग्रभं नामास्मा अरिष्टतातये ॥३ ॥

-का. 19/अ. 5/सू. 38

Meaning - A person is never tortured by diseases nor even caused by other (inimical) persons bother him if sniffs guggal in the form of a medicine. Diseases like tuberculosis, epilepsy etc. rush to all the four directions, with speed of a galloping horse and deer if one smells guggal's smoke. O, Guggals! Whether you have originated either from the ocean or Indus area, I bow before both of you and invoke you and your healing power for despelling present diseases of the patient so that he gets freed from the tantacle of ailments.

33. To dispel evil effects of sorcery by use of Gem

Sage -Angira, Deity-Jungido Vanaspatih, Metre -Anushtup

जङ्गिडोऽसि जङ्गिडो रक्षितासि जङ्गिडः।
द्विपाच्चतुष्पादस्माकं सर्व रक्षतु जङ्गिः ॥१ ॥
या गृत्यस्त्रिपच्चाशीः शतकृत्याकृतश्च ये।
सर्वान्। विनक्तु तेजसोऽरसाञ्जङ्गिडस्करत् ॥२ ॥
अरसं कृत्रिमं नदमरसाः सप्त विस्त्रसः।
अपेतो जङ्गिडामतिमिषुमस्तेव शातय ॥३ ॥

-का. 19/अ. 5/सू. 34

Meaning - O Mani! (Gem)! You are processed from a medicine herb, called 'Jangish'. You are capable to gulp the sorcery and incantationed objects and are capable of removing all types of fear. May this gem prove as a saviour/protector of men and animals alike. The makers of replicas process 53 types of such sorceries but this gem can render all of them ineffective and lustreless. Let all artificial sounds created by such, incantations, which reverberate in our ears, and heads, and also the ill effects caused, can be rendered unfructuous by salutary effect of this gem. Not only this, but let our nasal holes, eye-balls, ear-holes, mouth etc be free from damaging effect of such ill motivated devices of incantaition. O, Gem! With the help of your arrow, you may kindly put an end to penury and bad intellect of the wearer who wears you.

IV

Miraculous and tested effect of Tantras of 'Durga Saptashati'

Worship and obeisance of shakti (Goddess) yields instant results in 'Kaliyug'. Tantrik mantras are considered particularly effective and powerful in Shakti-worship and Durga saptishati is the top most treatise in Tanktrik mantras. Significance of goddess has been described through 700 mantras of 'Shri Markandeya Purana, and that is why it is called 'Saptashati. These Tantrik mantras are spread over 13 chapters, and all these tantrik mantras having been described in Tantrik style are known as mantras. No other treatise is popular in shakta community and Indian Tantrik literature as Durga saptashati: Though this treatise is, in itself, a self-contained book on various specific experiments, from where the inquisitive aspirants attain rare power, achievements etc. quite easily. But, for the benefit of the common-man, only the most tested and tried methods process are being detailed.

Time for worship of Durga - Though any time or day is ideal and auspicious for Durga's worship, yet the authors have placed certain limitations for instant gains. Jagdamba herself opines, "No sin will be caused to a person who reads chapters 1,2,9 and 10 on 8th, 4th and 9th day with concentration, nor he will face any type of penury and that he will never experience the pain of separation from his near and dear ones."

There is a tradition to recite and listen to 'Durga saptashati, perform sacrifice for nine days, that is from first to ninth day Chatra Shukla of the new year. According to this treatise Durga has nine forms viz. Shailputri, Bramhacharini Chandra ghanta, Kooshmanda, Skandmata, Katyayani, Kaalratri, Mahagauri and Siddhadaatri. Attribute one recitation each to the above mentioned forms of Durga, thus completing the process. For specific purpose and desired purposes and aims, recitations pertaining to Shatchandi, Shahasrachandi and Lakhshachandi are well known. Best time for Durga worship is 'Prakat Ratri'. In addition to it, 'Gupat Navratri' is said to be most appropriate to attain secretive attainments

Conspicious points to be kept in mind with regard to Durga worship

* Idol of goddess is installed when sun is in Dakhshenayana' (Southern solistice) though it can be performed in Magha and Ashwin also.

* Idols of three goddessess should not be worshipped in one house.

* Durga is envoked by offering bad leaves, branches, Trishul or coconut but never offer grass (doorva) at the time of worship of Durga.

* Never offer unfragrant and poisonous flowers, but always offer red 'Kaner' and other fragrant flowers.

* During 'Navratras' Urn -installation and decoration is done only once in a day. According to 'Rudrayamal sacrifice, performed at night, yields fruitful instant results.

* Idol of Bhagwati is decorated/covered with red coloured clothes and idol is never installed in north-inclined direction.

* The aspirant should wear a garland of coral beeds or Rudrakhsha around his neck. Revolve around the idol of goddess once only.

* 'Devi Kavach' helps to protect the body of the aspirant who lives for 100 years, defying the fear of premature or untimely death. Recitation of 'Kavach Patha' helps him to be free from all incantations. Kavach is the root of 'Shakti', hence its recitation must precede 'Durga worship. But mantras for protection (Raksha mantras) must not be received (as their recitation is forbidden) during performing sacrifice, in relation to 'Durga Yagya'

* Door, bolt is made of iron or wood, with which door is closed. In order to enter into a house bolt is an important device. Similarly, 'Argala Patha' also holds an important status in 'Saptashati'. By recitation of the other chapter the devotee's house freed from all the obstacles, his aims get accomplished, due to which he is respected in all the three 'lokas' (Planes)

* 'Keelak' is called as 'Utakeelan' in Saptashati, and that's the reason 'Kavach', 'Argala', and 'Keelk' recitations respectively are considered forerunners of 'Durga worship. (in the same order, as given here).

* Oblation of 24 to 27 Mantras of chapter IV is prohibited. Instead repeat ("ॐ महालक्ष्यै: नमः") four times and then offer grains etc. to sacrifical fire.

* When sacrifice is the mode of worship, offer 'kheer' containing sugar, ghee and cloves to the sacrifical fire, at the start and end of each chapter.

* Benefit can only be had if 'Siddha Kunjika stotra' is recited at the end of each recitation : It is a key to many effective root words and Saabar Mantras which form part of 'Durga-Paath.'

* Entire Durga saptashti has been divided into three parts viz. I part (1), middle part (2,3,4) and concluding part called respectively 'Prathama', 'Madhyama and 'Uttar Charitras', (5,6,7,8,9,10, 11,12). Never recite any chapter in piecemeal.

* Form of Goddess has been depicted prior to start of all the chapters. Hence, keep specific form of goddess in view, the mantras which are related to a specific purpose and attainment. Hence, before starting reading of any chapter, always visualise actual form and appearance of the goddess before your eyes. Any wayward, unsystematic approach will not yield any fruitful result, hence apply your concentration fully.

* For attainment of a specific aim, 'Sumput' is applied. This 'Samput' recitation is practised in two ways- First 'Uday' and second 'Asta', the former is used for enhancement in prosperity and later for offsetting ill effects of Sorcery. Due to space crunch, all the details cannot be detailed here. Hence, *seek guidance and directions from a scholarly preiest (pundit) or guide before embarking upon any*

performance.

*Worship style, procedure and pronunciation of mantras must be heard from a priest's mouth because only an able scholar can guide and import knowledge about Setu, Mahasetu, Mukhshodham, Kullika, Shodhopachar, Sanjeevani, Utakeelan, Nirmalikaran. These are all very important facets and procedures which only an able teacher can explain. You cannot comprehend all these subjects by merely reading any book. Accomplishment can be attained by purity of resolve and benevolance of the teacher. Hence never venture into any experiment without being armed with requisite information and know how.

Instant test for accomplishment and non- accomplishment
Shri Durga Saptashati
(सिद्धि-असिद्धि की तत्काल परीक्षा)

देवी प्रतिष्ठा, दीक्षा, स्थापना, यज्ञ एवं विशिष्ट अनुष्ठानों को सम्पन्न करने के पूर्व जौ (यव) के दोनों को ताजा मिट्टी के पात्र में बोया जाता है। प्रतिष्ठा किंवा स्थापना के दिवस ही शुभकाल में ये दाने बोये जाते है। 'सिद्धांतशेखर' के अनुसार तीसरे ही दिन यवांङ्कुर के दर्शन हो जाने चाहिए।

इन अङ्कुरों की बढ़ोत्तरी व प्रफुल्लता पर कार्य सिद्धि की परीक्षा होती है। 'अवृष्टिं कुरूते कृष्ण, धूम्राभं कलहं तथा' अर्थात् काले अंकुर उगने पर उस वर्ष अनावृष्टि, निर्धनता, धुएं की आभा वाले होने पर परिवार में कलह जानें। न उगने पर जननाश, मृत्यु व कार्यबाधा, नीले रंग से दुर्भिक्ष (अकाल) समझें। रक्त वर्ण के होने पर रोग, व्याधि व शत्रु-भय समझें। हरा रंग पुष्टिवर्धक तथा लाभप्रद है तथा श्वेतदूर्वा अत्यन्त शुभफलकारी व शीघ्र लाभदायक मानी गई है। आधी हरी व पीली दूर्वा उत्पन्न होने पर पहले कार्य होगा परन्तु बाद में हानि होगी। अशुभ दूर्वा के उत्पन्न होने पर आठवें दिन 'शांति होम' द्वारा उनका हवन किया जाता है। श्वेत दूर्वा पर अन्य कई तांत्रिक प्रयोगों की चर्चा तन्त्रशास्त्र में की गई है।

(श्री दुर्गासप्तशती)
I Chapter
Death of Madhu Kaitabh
(मधु-कैटभ वध नामक)
I chapter
Mahakali
(महाकाली)

अवत्यधनुष्ट्वः ठ सहस्त्राक्षशतेषुधे। निशीर्य्य शल्यानम्मुखा शिवोनः सुमनाभव ॥१॥
नमस्तऽआयुधायानाततायधृष्णव। उभाभ्यामुतते नमोबाहुभ्यान्तवधन्वने ॥२॥ माने महान्तमुतमानोऽअर्भकम्मानऽउक्षन्तमुतमानऽउक्षितम्। मानोव्यधीः पितरम्मातमातरम्मानः प्रियास्तन्वारूद्ररीरिषः ॥३॥ -अ. 16/क. 13-14-15/ म. 3

Meditation

(ध्यान)- ॐ खड्ग चक्रगदेषुचापपरिघाच्छूलं भुशुण्डीं शिरः,
शङ्खं सदधतीं करैस्त्रिनयनं सर्वाङ्गभूषावृताम्।
नीलाश्मद्युतिमास्यपाददशकां सेवे महाकालिकां,
यामस्तौत्स्वपिते हरौ कमलजो हन्तुं मधुं कैटभम् ॥१॥

I salute the terrifying figure of Mahakali who holds sword, chakra, Gada, Arrow, bow, spear, Bhushindi, forehead and conch in her ten hands. She has three eyes and all her organs are decorated with ornaments. The glow of her body resembles lustre of blue diamond. She has ten feet, ten hands and ten mouths. I pay obeisance to Mahakali Goddess who was worshipped by Brahma for killing Madhu and Kaitabh demons. (When lord, Vishnu was deep asleep)

To Focus attention

ॐ महामाया हरेश्चैषा तया संमोह्यते जगत्,
ज्ञानिनामपि चेतांसि देवी भगवति हि सा।
बलादाकृष्य मोहाय महामाया प्रयच्छति ॥-१/५५

Mahakali (Mahamaya) is Yogamaya of Shri Hari. It is she who envelopes this universe with indulgent attachment. It is due to her prowess that she, by forcefully diverting minds of ascetics, fells them into the pit of attachment.

Note - If any person systematically recites this mantras performs sacrifice and purifies himself, he will be in a position to control all the beings. To begin with, this mantra should be sanctifed. Then the man, while chanting this mantra mentally should approach any in corryible person who will develop fancy and attraction towards him. If sindoor (Red colour), after being sanctified with this mantra, is applied to the forehead, people will become instantly and automatically eager to carry out his orders

Mahalakshmi

ध्यान- ॐ अक्षस्त्रक्परशुं गदेषुकुलिशं पद्मं धनुष्कृण्डिकां,
दण्डं शक्तिमसिं च चर्म जलजं घण्टां सुराभाजनम्।
शूलं पशसुदर्शने च दधतीं हस्तैः प्रसन्नाननां,
सेवे सैरिभमर्दिनीमिह महालक्ष्मीं सरोजस्थिताम्॥

Dhyana : I pay obisance to Goddess Mahalakshmi who is seated on a lotus platform (seat), has a pleasing face and appearance, has killed Mahesh demon. Mahalakshmi, has been born due to accumulated lustre. ('Teja') of the gods, and has 18 hands in which she is holding Rudrakhsh mala, battle axe, Indian Club (Gada), arrow, three-pronged spear (Trishul), Stone, lotus, bow, kamandal, rod, shakti, shield, Conch, bell, rope (Paash) and Chakra (wheel).

To decimate a mob of powerful (fierce) enemies

क्षणेन तन्महासैन्यमसुराणां तथाम्बिका
निन्ये क्षयं यथा वह्निस्तृणदारूमहाचयम्॥-२/६७

Meaning - As burning fire can reduce to ashes a mount of wood and thatches, Similarly Saurjodabhav Mahalakshmi had decimated a large army of demons in a split second (with her mighty power of 18 hands). I, therefore, make an earnest request to her to decimate all my enemies' groups as quickly as possible.

Mahishasur Mardinee

ध्यान- एवमुक्त्वा समुप्तप्य साऽऽरूढा तं महासुरम्,
पादेनाक्रम्य कण्ठे च शूलेनैनमताडयत्।
ततः साऽपि पदाऽऽक्रान्तस्तया निजमुखात्ततः,
अर्धनिष्क्रन्त एवासीद् देव्या वीर्येण संवृतः॥

Jagadamba, having eighteen hands and three eyes, pounced on demon Mahish (Mahishasur) and mounted on its body, crushed him

with her mighty feet and attacked his throat with her spear. Even being compressed under her feet, the demon had simply managed to take his half body (out of a buffalow's body) when the goddess stopped half portion of his body, from coming out, and then chopped off his head. I respectfully prostate of the feet of such a mighty goddess.

To decimate the enemy confidently and creditably.

गर्ज गर्ज क्षणं मूढ, मधु यावत्पिबाम्यहम्।
मया त्वयि हतञ्त्रैव, गर्जिष्यन्त्याशु देवता- ॥-३/३८

According to 'Varehtantra' honey should simultaneously be offered/consigned to the sacrificial fire while chanting this mantra. Keeping in the mind the image and form of your enemy, perform 'Samput' recitation of this mantra as a result of which the enemy will be defeated, howsoever strong he might be.

Jaya Durga

ध्यान- ॐ कालाभ्रामां कटाक्षैररिकुलभयदां मौलिबद्धेन्दुरेखां,
शङ्खचक्रं कृपाणं त्रिशिखमपि करैरूद्वहन्तीं त्रिनेत्राम्।
सिंहस्कन्धानिधरूढां त्रिभुवनमखिलं तेजसा पूरयन्तीं,
ध्यायेद् दुर्गा जयाख्यां त्रिदशपरिवृतां सेवितां सिद्धिकामैः॥

Let goddess Durga prove beneficial for me also whom Indra and other lords worship for fulfillment of their desires. Goddess Durga is as powerful and poignant like the dark clouds, she has blue lustre and glow, with a wink of her eye she can cause immense fear to hoards of enemies, she has celestial glow, like a moon, on her forehead, she is the holder of godly weapons like Conch, chakra, sword, Trishool etc, is surrounded by gods like Mahesh due to whose lustre all the three lokas look bright. I bow before and meditate upon such a mighty goddess.

To dispel Pain, misery and Penury

दुर्गे स्मृता हरसि भीतिमशेषजन्तोः,

स्वस्थैः स्मृता मतिमतीव शुभां ददासि।
दारिद्र्यदुः खभयहारिणि का त्वदन्या,
सर्वोपकारकरणाय सदाऽऽर्द्रचित्ताः ॥-४/१७

O Goddess! If someone is embroiled under bad condition and misery, and if those people worship you, You dispel fear of such down trodden people. During their lucky days, if they invoke you, you bless them with auspicious intellect. Only you can remove pain, penury and fear, and there is no other deity whose heart always bleeds for the poor, needy and miserable persons. Only you can think of their well-being.

To enhance wealth, prosperity and grandeur

यदि चापि वरो देयस्त्वयास्माकं महेश्वरि ॥
संस्मृता संस्मृता त्वं हिंसेथाः परमापदः।
यश्च मर्त्य स्तवैरेभिस्तवां स्तोष्यत्यमलानने ॥
तस्य वित्तर्द्धिविभवैर्धनदारादिसम्पदाम्।
वृद्धयेऽस्मत्प्रसन्ना त्वं भवेथाः सर्वदाम्बिके ॥४/३५,३६,३७

(O merciful, benevolent Bhagwati Maheshwari! If you are determined to bless us, kindly appear before us, as and when we are in need of your help, and then dispel our hour of misery and pain, O, Jagdamba! You have a cheerful countinence and whosoever worships you with these Mantras, he may kindly be blessed with money prosperity, prestige, apart from growth and progress of his wife, property, progeny etc. O, Ambika! Kindly always be kind to us!

Mahasaraswati

To enhance self-confidence and freedom from servitude

ध्यान- ॐ घण्टाशूलहलानि शङ्खमुसले चक्रं धनुः-सायकं,
हस्ताब्जैर्दधतीं घनान्तविलसच्छीतांयशुतुल्यप्रभाम्।

गौरीदेहसमुद्भवां त्रिजगतामाधारभूतां महापूर्वामत्र सरस्वतीमनुभजे शुम्भादिदैत्यार्दिनीम्॥

One who supports all, Trishul, Plough, Conch, Pestle (Pounder), bow, and arrow in her lotus like hands, whose glamour is akin to moon during winter season, who is the basis of all the three worlds (lokas), is a destroyer of demons like Shumbha who has merged out of goddess Gauri's physical form, I continuously sing songs (or prey) as an obeisance to Goddess Mahasaraswati.

Special note : This mantra has been uttered by the goddess Jagdamba, who is the mother of this world. It is clearly indicative of Jagdamba's prideful personality, challenging life and a firm resolving power and promise.

Dharoomlochan Saughaar

– ॐ नागाधीश्वरविष्टरां फणिफणोत्तंसोरूरत्नावली,
भास्वद्देहलतां दिवाकरनिभां नेत्रत्रयोद्भासिताम्।
मालाकुम्भकपालनीरजकरां चंद्रर्धचूडां परां।
सर्वज्ञेश्वरभैरवाङ्कनिलयां पद्मावतीं चिन्तये॥

I pay obeisance to the brilliant goddess Padmavati whose abode is at the lapse of omniscient Bhairav. She is seated on the Naagraj and her body is decorated with garland of gems of serpents who support these gems in their hoods. Her lustre is Sun's lustre and she is a triple-eyed deity. She holds garland, pitcher, head and lotus and her forehead is decorated by the crown which resembles like a half-moon.

To torment an enemy with merely roaring sound

इत्युक्तः सोऽभ्यधावत्तामसुरे धूम्रलोचनः।
हुंकारेणैव तं भस्म सा चकाराम्बिका ततः॥

On hearing encouraging words from goddess, army commander, Dharoomlochan, ran towards her in a fit of arrogance, where upon the mighty demon fell on the ground, due to impact of her roar, and was reduced to ashes.

Chamunda

– भ्रकुटीकुटिलात्तस्या ललाटफलकाद्द्रुतम्,
काली करालवदना विनिष्क्रान्तासिपाशिनी।
विचित्रखट् वाङ्गधरा नरमाला विभूषणा,
द्वीपिचर्मपरीधाना शुष्कमांसातिभैरवा॥

Due to her wrath towards her wicked enemies Abika's eyes turned red, then suddenly a black-faced Ambika appeared (due to impact of her splendour) who, carrying a sword and whip in her hands, putting on a panther Skin's Saree (Fabric) and wearing a garland of dead hands. She looked to be force and ferocious and was wearing no cloth over her body, which looked like a skeleton and was looking too horrible as her tongue was leaping out. I bow to her.

To decimate an adversary by utterance of the word 'Hoon'

उत्पाय च महासिंह देवी चण्डमधावत।
गृहीत्वा चास्य केशेषु शिरस्तेनासिनाच्छिनत्॥

Goddess Chamunda held a Sword in her hand, uttered 'Hoon' and attacked the demon 'chund' held him by his hair and chopped of his head.

VIII Chapter named Raklabeej Vadh, Goddess, Indrani, Vaishnavi, Shivani, Brahmani, Narsinghi, Varabvete. (Uttar Charitra)

– ॐ अरूणां करूणातरङ्गितार्क्षीं घृतपाशांकुशबाणचाप हस्ताम्।
अणिमादिभिरावृतां मयूखै रहिमित्येव विभावये भवानीम्॥

I mediatate on Anima and other goddesses who are enveloped with rays, whose bodies are red, eyes are compassionate, are carrying flog, spear, bow and arrow.

Note : For decimation of the demons, and establishing authority and supremacy of the gods, (like Brahma, Shiv, Kartikeya, Vishnu, Indra, Varah etc.) powers emanated from their bodies quickly and glued with their respective chariots/vehicles and weapons so as to assist chamunda in her battle with the demons. This is the reason behind conceding the prowess of various gods and that's the reason why they are worshipped.

To dispel obstacles created by fiends (evil spirits)

ॐ यतस्ततस्तद्वक्त्रेण चामुण्डा सम्प्रतीच्छति,
मुखे समुद्रगता येऽस्या रक्तपातान् महासुराः।
तांश्चखादारथ चामुण्डा पपौ तस्य च शोणितम्,
देवी शूलेन वज्रेण बाणैरसिभिर्ऋष्टिभिः।

As the horrible demon, Raktabeej, fell injured on the ground and his body started bleeding, chamunda arrested him in her mouth. Various demons appeared from her mouth (out of the ingested blood) and she gulped all of them also. Thereafter, chamunda killed Raktabeej (whose blood she had ingested) with stone, arrow, sword and 'Rishti' etc.

Note : If a demon enters a person's body, his condition becomes serious, because the demon sucks entire blood of that person's body,

due to which the person's body turns weak, frail and anaemic though, at the time of excitement, he acquires strength of 10-15 persons. Chant this mantra eleven times and sanctify water with the same. Thereafter, utter this mantra for eleven times and then sanctify the knife. Revolve the sanctified knife eleven times in water. The person, who has been affected by demon's entry, should be given half the quantity of water to drink and the remaining half quantity should be sprinkled over his body. This way the demon will disappear and the inflicted person will feel relieved.

Prophency through dream

तामहमावह जातवेदो लक्ष्मीमनपगामिनीं।
यस्यां हिरण्यं प्रभूतं गावोदास्योऽश्वान्विन्देयं पुरूपानहम् ॥१ ॥

Whenever there is doubt about fulfillment of some desire, then be seated on a purified seat and recite 10,000 recitations of above mantra and keep the garland of beeds underneath a pillow and sleep. During sleep goddess Mahamaya will appear in dream and will utter some phrases or words in her divine voice which should, at once, be noted on a piece of paper and foresee fulfillment or otherwise of your desired purpose.

Killing of Nishumbha Demon

(Goddess Narsimha, Indrani, Varahi, Kaumari, Bramhani, Shiva, Durga, Vaishnavi, Kali (IX chapter) Nishumbha Vadha, Uttar-Charitra)

ॐ बंधूककाञ्चननिभं रूचिराक्षमालां,
पाशांकुशौ च वरदां निजबाहुदण्डैः।
बिभ्राणमिन्दुशकलाभरणं त्रिनेत्रमर्धाम्बिकेशमनिशं वपुराश्रयामि ॥

I seek asylum under 'Ardhanareeshwar' form which is like 'Bandhooka' flower, and blend of red and yellow; she adores beautiful

'Akhshamala' Paash spear and a blissful countenance, she is triple eyed and her ornament is half moon.

To free a person overpowered by an evil spirit.

कौमारीशक्तिनिर्भिन्नाः केचिन्नेशुर्महासुराः।
ब्रह्माणीमन्त्रपूतेन तोयेनान्ये निराकृताः॥

Countless notoroious and mighty demons have been killed because of being hurt by power of Goddess Kaumari, By sprinkling sanctified water (in the name of Brahmani) many demons have been rendered lustreless and killed.

Note : Water should be sanctified by recitation of this mantra and then splashed over affected persons face. By doing so, the demon will beg leave of you and take to his heels.

Killing of Shumbha Demon

(X Chapter, Kaameswari (Uttar-Charitra)

– ॐ उत्तप्तहेमरूचिरां रविचन्द्रवह्निनेत्रां धनुश्शरयुताङ्कुशपाशशूलम्।
रम्यैर्भुजैश्च दधतीं शिवशक्तिरूपां,
कामेश्वरीं हृदि भजामि धृतेन्दुलेखाम्॥

I prostate with full indulgence and conviction before goddess Kaameshwari who is wearing a half moon over her forehead, and possesses power like Shiva. Her complexion is beautiful like heated Gold, Sun, Moon, Agni are her triple eyes, who is holding in her beautiful hands bow and arrows, goad, flog and spear.

To cause unconsciousness to an enemy with the power of mantra

तमायान्तं ततो देवी सर्वदैत्यजनेश्वरम्,

जगत्यां पातयामास भित्त्वा शूलेन वक्षसि।
स गतासुः पपातोर्व्या देवीशूलाग्रविक्षतः।
चालयन् सकलां पृथ्वीं लब्धिद्वीपां सपर्वताम्॥

Seeing the king of demons, Shumbha, charging towards goddess, she punctured his body with her triple-faced spear and felled him on the ground. Being injured by her weapon life ebbed out of his body (that he is died). Due to his falling on ground, convulsions surfaced in oceans, continents & mountains.

Note : If you desire to cause harm and tormentation to your enemy, take wheat flour equal to body-weight of the enemy and process an effigy of his body lengthwise. Write enemy's name in the middle portion of the effigy. Then sanctify a sharp mouthed nail and probe the same into the effigy. Dig a pit in a burial ground (which should be dug deep as per an arm's length) and plant the effigy deep in the pit. Due to its effect the enemy will be reduced to a mere skeleton).

Neembu Tantra

*** Tossing a lemon in the air**

Bring a thin skinned lemon and make small holes and fill mercury and turmeric in it, and close its top with wax. If this lemon is exposed to strong sun rays or heat of fire, it will start tossing and, thus, onlookers will get thrilled & surprised.

*** To extract fresh blood out of lemon**

Apply milk of jackfruit over a knife and let the milk dry up. Repeat this process five times. When jackfruit is chopped with this knife, blood like juice will ooze out of it or rub red flower over a knife. If the jackfruit is chopped with this knife, it will also result in oozing of blood like stream.

Bhuvnashwari

ध्यान- ॐ बाल रविद्युतिमिन्दु किरीटां तुङ्गकुचां नयनत्रययुक्तात्।
स्मेरमुखीं वरदांकुशपाशाभीतिकरां प्रभजे भुवनेशीम्।

I focus my mind and immediate on Goddess Bhuvaneshwari, who is the viscotious Goddess, who has attained victory over three worldess. Splendour of her body is akin to the Splendour of the rising sun. The supports crown of moon over her forehead. She has protruding breasts and three eyes. Glimpse and beauty of her smile is celestial. Her hands are decorated with bow, goad, noase and fearlessness.

To view all women folk in the form of a mother

विद्या समस्तास्तव देवि भेदाः स्त्रियः समस्ताः सकला जगत्सु।
त्वयैकयापूरितम्बयैतत् का ते स्तुतिः स्तव्यपरा परोक्तिः॥

O, Goddess! All the desciplines of knowledge are your various forms. All the women of this world are your images. O, Goddess! You are the only deity who has camaflouged entire universe; hence how can an ordinary person pay obeisance to you, as you are beyond description and prayers, and far beyond even divine sound.

Note : Men whose libido runs amok even on seeing any woman and who have no control over their senses for them it is a unique mantra which casts instant sober effect. Not only for the ordinary man, this mantra is equally useful for saints, ascetics, bachelor and recluse persons.

Mantra for sharp intellect

सर्वस्य बुद्धिरूपेण जनस्य हृदि संस्थिते।
स्वर्गापवगदि देवि नारायणि नमोऽस्तुते॥

O Goddess Narayani ! I prostate before you as you live in the hearts of people in the form of wisdom/intellect and are also capable of bestowing salvation and heaven.

Note : In order to Sharpen and arouse intellect of dull-headed children, whose comprehension is at a low key, recitation of this mantra is, by far, the best and easiest method.

Mantra for Welfare

सर्व मङ्गल्मङ्गल्ये शिवे सर्वार्थसाधिकै।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तुते॥

O Goddess Narayani! You are capable of imparting well-being, as you are yourself an emblem of welfare and peace. All the activities and efforts are attributed to you. You provide shelter to the down trodden, have a motherly compassion, you are triple eyed, hence I pay respects to you and prostrate before you.

Note : Whenever someone is facing or is apprehensive of facing any type of problem, he should recite this mantra at any time and any place (whether moving, sleeping, sitting or lying) and by so doing, his apprehensions will prove wrong and removed - rather he will notice auspicious events surfacing. This mantra is fully tested and experimented.

To seek refuge at the feet of Goddess Jagdamba

शरणागतदीनार्तपरित्राणा परायणे।
सर्वस्यार्त्तिहरे देवि नारायणि नमोऽस्तुते॥

O Goddess Narayani! I bow before you, as you provide support and shelter to all miserable persons.

To dispel fear

सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते,
भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तुते॥
एतत्ते वदनं सौमयं लोचनत्रयभूषितम्,
पातु नः सर्वभीतिभ्यः कात्यायनि नमोऽस्तुते॥

O Goddess Durga! I pay regards to you. You are omnipotent and omnipresent, and are capable of dispelling fear. Kindly protect me from all kinds of fear. O Goddess Katyayani! Your quiet and gentle face, with three eyes on it, is competent to protect me from all types of fear, hence kindly make me fearless and provide me with protection.

To dispel all types of diseases.

रोगानशेषानपहं सि तुष्टा,
रूप्ट तु कामान् सकलानभीष्टान्॥
त्वामाश्रितानां न विपन्नराणां,
त्वमाश्रिता ह्याश्रयतां प्रयान्ति।

O compassionate Goddess! You dispel all types of diseases if you are pleased but, when you are indignant, you decimate all the desires. Those who seek refuge at your feet, they never face any type of adversity, rather they become so competent that they can give refuge to other tormented persons.

Comment : After reciting this mantra at the time of performing sacrifice, Giloya (a bitter creeper used for medicines) or faggery or sugarcane is offered and consigned to fire. If this process, as suggested, is practised the subject patient will recover, and regain health, however complicated his disease may be.

To acquire victory in critical analysis of the (religious) literature, at the time of debate.

विद्यासु शास्त्रेपु विवेकदीपेस्वाद्येपु च का त्वदन्या।
ममत्वगर्तेऽति महान्धकारे, विभ्रामयत्येतदतीव विश्वम्॥

O Goddess! You possess knowledge and all treatises and Vedic mantras pertain to your description and prowess. There is no celestial power, except you, which can extricate a person, fallen in a pit of ignorance (darkness). That is only through your affection and kindness, that ignorance can be dispelled

Decimation of adversary after removal of all the hurdles.

सर्वाबाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि।
एवमेव त्वया कार्यमस्मद्वैरिविनाशनम्॥

O Sarveshwari! You are the proctor of entire universe, dispel all the obstacles occuring in the universe. You are aware of the persons who are hostile towards us, hence it is now upto you to decimate all my adversaries, as I have come to seek refuge under you.

Comment : Revolve Black pepper and white mustard over you body (head) seven times and then consign the same to fire. It will remove all the obstacles. Sanctify a lemon with this mantra and then consign the same to fire. This is a well tried and fully tested method which is highly effective.

For begetting children

नन्दगोपगृहे जाता यशेदागर्भ-सम्भवा।
ततस्तौ नाशयिष्यामि विन्ध्याचलनिवासिनी॥

Offer butter and sugar candy to fire while reciting this mantra.

Comment - If recitation, of 'Shatchandi' is also aligned with this mantra (Samput) then even barren women can conceive and be in a position to affect delivery of a child.

Dispelling a suddenly surfacing Calamity

ॐ इत्थं यदायदा बाधा दानवोत्था भविष्यति।
तदा तदावतीर्याहं करिष्याम्यरिसंक्षयम् ॐ॥

Goddess is herself making a promise and guarantees through averment of this mantra - "whenever the demons create any obstacle, of any Sort, I will appear, in person, at that moment and then, decimate all such trouble shooters (Demons).

Note : This mantra should be recited for 1008 times and then offer 'Shakalya' lotus eye (ball) soaked in clarified butter, 1 betelnut, 2 cloves, 1 cardamom, Guggul, red rose, red sandalwood, and put all these articles on a betel leaf and then put all the articles in an earthen pot and offer the same, while standing, to the burning fire of sacrifice - it will dispel all the hurdles, that have emanated all of a sudden. This is fully tested method.

Title Phalstuti- appearing in XII chapter, Durga, (Uttar Charita)

– ॐविद्युद्दामसमप्रभां मृगपतिस्कंधस्थितां भीषणां,
कन्याभिः करवालखेटविलसद्धस्ताभिरासेवितम्।
हस्तैश्चक्रगदासिखेटविशिखांश्चापं गुणं तर्जनीं,
बिभ्राणा-मनलात्मिकां शशिधरां दुर्गां त्रिनेत्रां भजे॥

I meditate in the form of triple eyed goddess, Durga, whose body organs' lustre resembles like that of lightning. While seated on a lion's back she looks horrible. She is holding a sword and shield in her hands and girls stand before her (to serve her). The goddess is holding a wheel, Indian club (Gada) shield, arrow, bow, flog, and wearing a ring in her index finger. Her physical appearance is fiery and she is supporting a lunar crown on her forehead.

To acquire prosperity and male progeny

सर्वाबाधाविनिर्मुक्तोधनधान्युसुतान्वितः।
मनुष्यो मत्प्रसादेन भविष्यति न संशयः॥

To get an arrested person released from jail

राज्ञा क्रुद्धेन चाज्ञप्तो वध्यो बन्धगतोऽपिवा।
आधूर्णितो वा वातेन स्थितः पोते महार्णवे॥

If a person has been arrested at the behest of a king, (for being killed or jailed), or when a boat starts turtling in water due to impact of fierce storm or tidal waves, the affected person can be freed from troubles, provided he recollects about me and my form.

Sundry hints and guidelines on specific matters

* Horrible dreams, in Somnia (sleeplessness), Sudden startling and crying of children, hurdles created by impact of fiends or evil spirits — all such events can be averted and dispelled if one recites 'Raatri Sookta'.

* If a person affected by fiends, ghosts, etc. or children suffer from evil eye, incantation, all these can be dispelled if hocus-pocus is done through a sanctified Kavach.

* A person can achieve his desired wish instantaneously if he recites 30,000 mantras 'Durga-dwatrin shananamala (दुर्गाद्वात्रिंशन्नाममाला) 'Purashcharan' and performs sacrifice by reciting 1/10th part (of 30,000) mantras, and offers honey, mixed white sesamum seeds in the sanctified fire.

* Jagdamba bestows her maternal love and affection to an aspirant and also he is freed from the sins evil deeds and other shortcomings, if recites 'देव्यपराधक्षमापनस्तोत्र' (Devyapraadh Khshamaapan stotra) daily.

* If a persons house is be devilled by obstacles created by ghosts, wayword dead spirits, or evil spirits cast their shadow, or create problems then call for an able brahmin and ask him to recite 'Durga Saptashati' recitation nine times. After doing so perform a sacrifice and systematically recite the said recitation once. At the time of final offering offer lobaan Guggul, Dhoop to fire and let the entire house enveloped with smoke. Whereafter all the said evil spirits will leave the House. Once forever this is a tested and tried device.

V

Tried, Tested and Miraculous 'Mantras' of Ramacharitmanas

Method to purify a troublesome Site (Place)

If there is any, sort of problem and disturbance at a place, whether a piece of land, house or a shop, there is daily feud, income is none or inadequate, no prosperity, then by reciting the following mantra all the said troubles will disappear and damaging impact of evil souls will also disappear.

"ॐ ह्रीं दुर्वृत्तानामशेषणां बलहानि करं परं रक्षो भूत पिशाचानां पठनादेव नाशनम् ह्रीं ॐ॥"

This mantra should be recited for 11000 times and then sanctified. One-tenth number of mantra should be recited at the time of offering offerings at the sacrifice, and one tenth part thereof (that is 110 mantras) should be recited in the form of libation and cleansing processes. Then take eight numbers each of wood of khejari and khair, iron nails, yellow small, shells, turmeric pieces (whole pieces), clove with tops. Then sanctify all the said articles and immerse dig at the eight directions. Remember, this process should be undertaken while chanting the mantra (s), starting from the Agneyakona (south-west direction). Dig a trench of one hand's length and put in small shells with back side down. If this process is completed systematically, all the hurdles will disappear and the piece of land will get purified and augur well for the aspirant. I have tried this experiment many a time and verified its effectivity, efficacy and truth.

VI

Miraculous Shabar-Mantras

Etymology and Mystery

Shabar mantras have enthrilled and amazed many learned persons, even in the presence of Tantrik and Vedic mantras. To dispel effect of Snake, scorpion bites and to remove ghosts and evil spirits and to accomplish 'Hajrat', these mantras are used. Our village culture is greatly impressed and impected by the effect of these mantras. It is still a mystery and a subject for research of many scholars to unravel the hidden power and etymology of these mantras.

According to a Pauranic episode there was discussion between Shiva and Parvati, in the question and answer form, when they were engaged in battle (in the form of Kirats). Shiva is the lord of these mantras and he was then in the form of 'shabar' and Goddess Parvati in the guise of 'Shabari' hence these mantras came to be known as 'Shabar Mantras'.

A group of scholars still believes that ascetic Matsyendra Nath, who was an accomplished 'Aghori' ascetic during the 'Kaliyug', was the pioneer in using these mantras and it is during his time that these mantras were practised, because there is not even a remote reference of this mantras in the Vedic and Pauranic eras. Matsyendra nath's desciple , Guru Gorakhnath, is a renowned figure for using these mantras. Gorakhnath wrote these mantras in a common man's language for the welfare of general masses and, thus, such coined verses/mantras became popular by the name of 'Shabar mantras'. According to scriptures, there are eleven 'Acharya' (Preceptors) who solemnised and accomplished these mantras, viz.

1. Nagarjun 2. Jarhbharat 3. Harish Chandra 4. Satya Nath 5. Bheem Nath 6. Gorakh Nath 7. Charpat Nath 8. Avaghat Nath 9. Kanyadhari 10. Jalandhar Nath and 11. Malyarjun Nath

In due course of time, names of many more ascetics, recluses, Peers etc. were added to the said list, But, despite all the oddities nobody can deny that existence of these mantras and their history holds a unique place. These mantras are easy to follow, and like gems.

Peculiar features of Shabar Mantras

In various Cantos of Yajur and Atharva Vedas there are many scintillating mantras which relate to causes of death, killing, restraining activities of enemies, infatuation, creating feud etc. Though we cannot deny the effect of such vedic mantras, Yet Shabar mantras stand out as exclusively effective mantras which are said to yield

instant results. On the basis of experiments conducted at our research centre we have arrived at the following conclusions :

1. There are rustic and uncultured mantras, are incorrect, grammatically wrong in pronunciation. These are indicative of rustic language used in common parlance, have no sequence and seem to be without any import or meaning.

2. They are not required to be observed under any code, style or procedure, and require to premeditative rituals, sacrifice or any cumbersome procedure, as is the case with Vedic mantras.

3. There is consideration to piety, purification, prayer, worship, obeisance, cleanliness or observance of any strict code and mode, as is bindingly imparative in Vedic mantras.

4. Vedic mantras are worship and obeisance oriented, each mantra, being attributed to a specific deity, to accomplish a specific aim, and the aspirant prays, beseeches and seeks benevolence of his deity for achieving the desired result. But Shabar mantras are at total variance with Vedic mantras, where the aspirant orders his deity, on whom the former reigns and orders his deity as a master orders his servants and that also in a challenging tone, as 'Getup, Proceed; 'Do this work' and if you do perform, you will be cursed and punished.

5. Chaste, Cultured and sober language is used in Vedic mantras whereas in Shabar mantras a Sort of abusive and rough language is used and the aspirant compels his deity to do his desired work failing which the aspirant will inflict curses on him. The words and terms used, by an aspirant are so derogatory, rustic that a cultured person would shun and avoid averment of such words. The deity is warned that, if he fails to do the asigned job, he will bring dishonour and disrespect to his mother, teacher, lord etc.

6. Devotion to preceptor is the salient feature of these mantras and he never forgets his guru. Those who follow Shabar mantras place their preceptor at a higher padestal than of God. It has been said.

"There is no person greater than the Guru because Guru can accomplish such feats and achievement which even the creator of the universe is incapable of achieving."

As Guru and his name are replete with an unbound divine power, that is why the aspriants have complete faith and unusual devotion and faith in him and his capability and it is high unique strength that enables a person to derive instant mileage.

7. Experts in Shabar mantras have tremendous self confidence. They are accomplished 'Aghorees' fearless, courageous and arrogant. They are also arrogant about their prowess and, that is the reason, it is repeated in every mantra that Guru's prowess and dedication are primary and God's power is secondary. It all proves that self-power is the core factor of these mantras.

8. There is another peculiar feature. That is each word in the mantra is treated as if spoken by God himself. Invoked deity or God's existence has been recognized separately but, at the end of the mantra, God's omnipresence omniscience, have been recognized and accepted. This peculiar feature cannot be traced in any mantra where deity's prowess deity and omniscient almighty God are simultaneoulsy remembered. I am reminded of a story, appearing in

the kenopanished, who I watch procedure underlying the Shabar Mantras, which runs as follows.

In ancient time a battle ensued between the gods and demons where, by God's grace, the Gods emerged victorious, though the gods were merely a tool and they had won due to God's grace only but the gods overlooked this stark reality. The Gods reeled under the pseudo self pride, thinking that victory came their way due to this own mights. So they thought they are superior to almighty God and this feeling charged them with arrogance and pseudo sence of superiority. God thought that they will become inactive if these hyper pseudo notions remained embedded in their mind. Hence, in order to dispel such feelings, the benevolent God appeared in the form a Divine 'Daksha' who was lustrous and having a huge body. His lustre and light entire universe became lustreless. All the deities were wonder struck and got eager to know the actuality. Realizing dieties mental resolve, Agni deva came to Dakhsha and told, "I am all famous Agni (Fire heat) and my name is 'Jata Veda'. I have been sent here to know about the mystery shrouding you. Kindly enlighten me who you are and what are your demands?" Showing his ignorance Yaksha said, "So you are Agnidevta?" But, let me know about your prowess and what you are capable of doing?" This remark inflated Agnideva's ego and again said, "I am a unique power having fire as my trait and light in this universe is because of me alone. If I desire I can reduce entire universe into a heap of ashes." Yaksha smiled at the boastful claim of Agnideva and placed a dry straw of grass before him and said, "You are so powerful to burn anything,. Please ignite this straw." Agnideva got enraged due to his being invoked at. He wanted to burn the straw but when he failed he applied all its force but could not ignite the straw. It was not possible because capability to burn is provided by almighty God. But his ego stood in his way to let him realise the stark reality, resultantly his head hung with shame and he returned to the deities in a dazed form.

When Agnideva failed to achieve his end, the deities sent the all-powerful 'Vayudeva' for the same purpose. He came near Yaksha and introduced himself "I am the famous Vayu and my mystical and glorious name is Matrishva. If I wish I can blow off entire universe within an iota of a second." Yakhsha put a tiny straw before him and required him to blow of the tiny straw. Vayudev took the challenge as an insult and applied all his might but could not budge the straw because almighty 'God had restrained his prowess. He also went back disheartened like Agnideva and felt ashamed.

When both the said Gods failed to assess prowess of Yakhsha, Lord of Gods, Indra, himself went there for the purpose but, as he reached there Yakhsha disappeared and there was an oracle which spoke, "O deities! You must give up the false pride of your independent strength. It is God who charges power into Fire (Agni) and Wind (Vayu) and without Him their powers has no independent power. God's power cannot be perceived through eyes, rather it is due to God's grace that eyes are empowered to visualise an object. No person can listen to any sound, except when hearing capability is imparted to the ears by God. Who is omniscient and omnipresent, subtler than the subtlest, unperishable, cause of birth. He is such an 'indefinable entity that persons of high calibre and divinity can

feel and understand Him."

This incident dispelled pseudo egoistic feeling of deities about there power, capability and exposed the hollowness of their tall claims. In can be easily presumed that the writer of the Shabar mantras, Shabar nath Swami, must also have realized multiple qualities and powers of almighty God and that may be the reason why he did not forget to pay obeisance to Him (who is the causative factor in creation of this universe, and is the source of energy and activity, is the supreme reality and all functions are his attributes) alongwith the cherished deity.

Even though we have a large collection of Shabar mantras which, if one chooses to publish, would assume the form of a huge and voluminous book yet, for the sake of brevity and for actual benefit of our learned readers. We have picked up some very selective mantras which have generally been tested and verified for their quick results. If our readers resort to any of the methods, suggested hereafter and have experienced some laudable and favourable results, we would like to enlightened of the same. Readers are most welcome to approach our office as and when they are faced with any problem and difficulty, for proper advice and guidance.

Shabar mantras can be divided into following sub-divisions that is those are practised to accomplish these desires.

1. For peace and tranquility 2. strength 3. gravitation 4. attraction 5. Fascination 6. Restricting or impeding an adversary's progress 7. Create rift 8. Separation and 9. Killing.

1. Shanti Karan Mantras

These mantras are not intended to cause any harm! loss to anybody to seek freedom from personal, natural, supernatural or man made problems. These mantras are used for despelling diseases, impact of evil unfavourable deeds, effect of ghosts, devils, witches, remove hurdles to lessen root out effect of sting bites of poisonous reptile animals like scorpions, snakes etc. to get rid of damaging impact caused by ill-motivated persons through sorcery, witch craft and incantation; to ward off planetary effect. These mantras are capable to dispel all the three types of agonies. Rati is the reigning deity of such mantras. These mantras should be recited during winter season, and chanted in the morning at 4 A.M., facing North-East direction; wearing white clothes. If an aspirant uses a string bead of crystal while gem or Rudrakhsh, sits on a swastik seat, including all the earlier directions, it will yield him quicker results. In addition, milk, pure ghee (clarified butter), sesamum (Til), figs, wood of fag tree and kheer, should be used in addition to use of a gold(en) Vessel or Navratina, These are the basic requirements for performing this ritual and except where specifically advised/ mentioned, the said articles and method of worship will remain the same though there are any hard and fast rule in recitation of Shabar Mantras.

VII

Mantras for Mollification of Various Diseases

Jaundice

If a patient is suffering from jaundice, place a bowel of bronze upon his head/scalp), put in til (sesamum) oil therein, and with the help of kusha (grass) gradually trickle oil from his head and recite the following mantra seven times. This process should be continued for 3 days. It may be noted that oil is to be trickled as long as and upto during of reciting the mantra seven times.

"ॐ नमो वीर बेताल कराल, नारसिंह देव, नार कहे तू देव खादी तू वादी,
पीलिया कूं भिदाती, कारै-झारै पीलिया रहै न एक निशान, जो कहीं रह जाये
तो हनुमेंत जति की आनं। मेरी भक्ति, गुरु की शक्ति, फुरो मंत्र ईश्वरो वाचा।"

Mantra to remove Goitre

Brush the patient with a knife on frontal part of his neck for seven days, while reading the undernoted mantra and then draw 21 lines on the floor.

"ॐ नमो कण्ठबेल तू द्रुम द्रुमाली, सिर पर जकड़ी वज्र की ताली। गोरखनाथ जागता आया। बढ़ती बेल को तुरन्त घटाया। जो कुछ बची ताहि मुरझाया। घट गई बेल बढ़त नहीं बैठी। तहां उठत नहीं। पके फूटे पीड़ा करे तो गुरू गोरखनाथ की दुहाई। ॐ नमो आदेश गुरू को। मेरी भक्ति गुरू की शक्ति, फुरो मंत्र ईश्वरो वाचा।"

To set the navel in Order

Sanctify the following mantra and if necessary take a cotton thread and tie nine knots while chanting the mantra and roll it into a circular shape (like a ring) and place on the navel; reading the mantra nine times and blow with mouth for nine times. It will help to settle the navel at its appropriate position.

"ॐ नमो नाड़ी-नाड़ी, नौ सौ नाड़ी, बहत्तर सौ कोठा चले अगाड़ी। डिगे न कोठा चले न नाड़ी। रक्षा करे जति हनुमंत की आन, मेरी भक्ति, गुरु की शक्ति, फुरो मन्त्र ईश्वरो वाचा।"

Mantra to get rid of migrane

On the 14th day of black half of lunar phase, visit a burial place and sanctify ashes of a dead person by reading 10,000 mantras, as given below, and apply the same to the patient's while reciting the mantra seven times, whereafter migrane will disappear.

"वन में ब्याई अंजनी, कच्चे बन फूल खाय।

हाक मारी हनुमन्त ने इस पिण्ड से आधा सीस उतर जाये।"

To cure tumour of uterus

Sanctify the following mantra and broom the patient 21 times with branch of a neem (Margosa) tree, and apply dust of the space over the tumour which will aborts within three days

"ॐ नमो कखलाई भरी तलाई, जहां बैठा हनुमन्ता आई। पके न फूटे चले न पीड़ा, रक्षा करे हनुमन्त वीरा। दुहाई गोरखनाथ की। शब्द साचा पिण्ड काचा, फुरो मंत्र ईश्वरो वाचा। सत्यनाम आदेश गुरु को।"

To cure cancerous growth (Malignant benign tumour)

Keep the following mantra duly sanctified and whenever required, read this mantra seven times but broom the site where it is to be performed with the help of a peacock feather. Take some dust from the place (seven times) and apply it around cancerous tumour seven times, reciting the mantra each time.

"ॐ नमो सिरकटा, नख फटा, विष कटा, अस्थिमेदमज्जागत फोड़ा फनसो अदीठ, हुंबल रैल्या व रोग रीघण वाय जाये। चौसठ जोगनी वावन वीर, छप्पन भैरव, रक्षा कीजे आय। शब्द साचा पिण्ड काचा, फुरो मंत्र ईश्वरो वाचा।"

Mantra to cure Paralysis/Palsy

"ॐ नमो गुरुदेवाय नम.। ॐ नमो उस्ताद गुरु कूँ, ॐ नमो आदेश गुरु कूँ, जमीन आसमान कूँ, आदेश पवन पाणी कूँ, आदेश चंद्र-सूरज कूँ, आदेश नवनाथ चौरासी सिद्ध कूँ, आदेश गूंगीदेवी, बहरीदेवी, लूलीदेवी, पांगुलीदेवी, आकाशदेवी, पातालदेवी, उलूकणीदेवी, पूंकणीदेवी, टुंकटुंकीदेवी, आटीदेवी, चंद्रगेहलीदेवी, हनुमान जति अज्जनी का पूत, पवन का न्याती, वज्र का कांच, वज्र का लंगोटा ज्यूं चले ज्यूं चल, हनुमान जति की गदा चले ज्यूं चल, राजा रामचंद्र का बाण चले ज्यूं चल, गंगा-जमना का नीर चले ज्यूं चल, दिल्ली-आगरा का गैलो चले ज्यूं चल, कुम्हारकाचाक चले ज्यूं चल, गुरु की शक्ति, हमारी भक्ति, चलो मन्त्र ईश्वरो वाचा।"

Process -

Burn 'Ashapuri' Dhoop, broom the patient in the morning, afternoon and evening (thrice) and each time recite the mantra seven times. If this process is continued for 21 days, the paralytic patient will get cured. But all along the period of this practice 'khejari' must be saturated with water thrice daily. If the patient fully recovers, it is necessary to perform 'Utara' which means the eatables and other articles kept near the patient must be kept at a crossing of a road-but it must precede the recovery stage.

Process for incantation (Utaaraa)

Before brooming process is initiated it is necessary to perform 'Utaaraa' and then, start the brooming process from Sunday. Prepare a powder of wheat flour (1¾ kgs.) add ghee, sugar and 'Khoya' (thick condensed milk) and fry all the ingredients with plenty of pure ghee. Now process a thick loaf from the mixture (1¼ kg quantity) and offer

to lord Hanuman. Take seven new pot shells (or Theekaris)- placing black vermillion or soft cakes first, then seven cakes of vermillion and finally rest of the Choorma' - putting equally quantity of each ingredient in each potshell. Put one piece each of 'Kharak', betelnut, Kaajal, Vermillion, Cardamon, clove and chalchashila in a folded paper and place one such folded paper having all the said ingredients, on each heap of potshell. Burn Ashapuri Dhoop and let its smoke passover such potshells, spread a cotton sheet cushion on the cradle made of dankoli and be tied to a 'Khejari' plant which should always be watered from a new pitcher's water. But do not talk with anybody while going or on your return. After saturation, bring back the pitcher and keep it at a secure place so that it does not crack/ break. Place a coconut (Mawaria) at the canopy and then distribute pieces of its kernel to kids. If the said process is followed in the given direction it will cast away ill impact of paralysis and also evil effect of any wicked soul.

Collected from version of Vidyadhar sharma
(Patan Ka Bara)

Mantra to cause and remove Cholera

ॐ वासुदेव लक्ष्मी फट् स्वाहा।

Chanting this mantra 10,000 times, sanctify water with this mantra and if given to drink to a healthy person, it will cause onset of Cholera.

ॐ वासुदेव लक्ष्मी विघ्न शान्तिः"

Sanctify water by reciting ten thousand mantras and then let it be ingested by the patient suffering from cholera, who will be cured of cholera.

—Late Shri Daulat Ram Dave (Dundara)

Mantra to cause and remove hemiplegia

ॐ नमो सुर सुन्दरी आगच्छ आगच्छ फट् स्वाहा।

If this mantra is recited on a string bead (Mala) made of earth-dust for 371 times, and sacrifice is performed by offering clarified butter (ghee), sugarcandy and milk to fire, then the targeted person will get afflicted with hemiplegia

—Late Shri Daulat Ram Dave (Dundara)

Mantra to cause and remove Gout

ॐ भ्रां भ्रां भ्रां भ्रां भ्रां भ्रां भस्मागते फट् स्वाहा।

This mantra can be got sanctified if recited for 1001 times during the eclipse period. 1/10th, mantras. (of1/10th of 1001) should be chanted at the time of sacrifice. Then take dust of any place and read 101 mantra so as to sanctify the dust which if thrown on any person, will cause him gout.

ॐ भ्रां भ्रां भ्रां भ्रां भ्रां भ्रां भस्मागते सर्वागनमस्कारे नमस्तुते फट् स्वाहा।

Remove a nest of crow, burn the same and read the said mantra 108 times, and then give the sanctified ashes to a gout patient who will be freed from gout affliction.

—Late Shri Daulat Ram Dave (Dundara)

Shiv-Mantra-causative of all diseases

ॐ कल्पान्ते नमस्कारे फट् स्वाहा।

This is a tested mantra of lord Shiv and it can be validated and sanctified by reciting it for 5022 times. Sanctify the ash with this mantra and tune the same to a targeted person's wearing cloth who will get inflicted with the disease which you wish to cause him. If this mantra is read 1042 times and the ashes, sanctified by these recitations, given to a patient for licking, all his diseases will get removed.

Mantra to remove all types of diseases

"वन में बैठी वानरी अंजनी जायो हनुमंत, वाला डमरू ब्याहि बिलाई आंख की पीड़ा, मस्तक पीड़ा, चौरासी, वाई, वली-बली भस्म हो जाये, पके न फूटे, पीड़ा करे, तो गोरख जती रक्षा करे, गुरू की शक्ति, मेरी भक्ति, फुरो मन्त्र ईश्वरों वाचा।"

Recite this mantra for 1¼ lakh times and finish up the process of recitation in 41 days. After which procure a peacock feather and recite this mantra for 108 times and then broom the patient with it. Lighten an earthen lamp (Diya), filled with oil and keep it aflame until the prescribed recitational quota of 1¼ lakh mantras is completed in the presence of lord Hanuman's idol. This mantra is capable of ridding a person of all the ailments.

Mantra to remove effects of poison (snake poison)

Necessary guidelines for the wizard:-

First of all tie a knot at the site where a person has been stung/ bitten. Then serve him sanctified water and then start brooming. If during the process of brooming, poison does not get removed, it should be concluded that some other wizard (ojha) is impeding the process of recovery. In that case, take steps to offset and outwit the tricks of such a trouble shooter. If, despite all the efforts, success still evades, then float a 'Lachaari' small shell. It is necessary for the wizard to first protect himself by resorting to the method of 'Dehabandhan' and 'Atma Raksha (self protection) before he sets out to cure any patient. If the snake emerges out, do not kill it, rather leave it at some secluded place.

To cause precipitation of poisonous effect to a person, stung by a scorpion.

ॐ नमो लोह की कोटि, बिच्छू उपना, तिण बिच्छू का नाम न लेना, चढ़ बिच्छू जहर प्रमाण, नहीं चढ़े तो गुरु गोरखनाथ की आण। गुरु की शक्ति मेरी भक्ति, फुरो मन्त्र ईश्वरो वाचा।

If this mantra is recited at stretch, the targeted person, who has already been stung by a scorpion, will start crying and writhing with pain'

Mantra to remove poison caused due to scorpio-bite

ॐ नमो काहरकबरी, गंटीयाली पर्वत, चरईनिपनी बिच्छू, द्रोहा काला बिच्छू धवला बिच्छू, मार्गरी, छित्राणी बिच्छू, इत उतारु, नहीं तर नीरकण्ठ मोर हकारू, गुरु

की शक्ति, मेरी भक्ति फुरो ईश्वरो वाचा।

Sanctify ashes by reciting this mantra 21 times and broom the scorpion-stung patient, with it. Also apply ashes over the site, where scorpion has stung-it will remove the poison.

Incantation process for dispelling scorpion poison.

ॐ नमो आदेश गुरु का, काला बिच्छू कंकरीयाला, सोना का डंक, रुपे का भाला, जो उतरो तो उतारूं, चढ़े तो मारुं, नीलकण्ठ मोर, गरूड़ का आयेगा, मोर खायेगा तोड़, जा रे बिच्छू डंक छोड़, मेरी भक्ति गुरु की शक्ति, फुरो मन्त्र ईश्वरो वाचा।

If this mantra is recited for 108 times and then patient incanted with a neem branch -it will remove poison caused by scorpion's sting.

A tested and tried mantra to dispel snake-poison

ॐ नमो पर्वताग्रे रथो आन्ति, विट बड़ा कोटि तन्य बीरडंरपंचनशपनं पुरमरी अंसडी तनय तक्षक नागिनी आण, रूद्रनी आण, गरूड़ की आण, शेषनाग की आण, विष उडन्ती, फुरू फुरू फुरू ॐ फुरू रड़ती भरड़ा भरड़ती विष तु दन्ती उदकान।

Sanctify water or black pepper by reciting this mantra 21 or 108 times. Then ask the patient to munch black pepper or drink water and also sprinkle water over his face-this process will remove even the most potent poison. This mantra is sanctified on the day of Naagpanchami and the aspirant should on fast, offer kheer, sugar and ghee delicacies before the replica of snake. The aspirant should himself also consume such eatables, worship Naag deity. This is a process to sanctify this mantra.

Dispelling poison by sounding kettle drum

ॐ टामक शब्द, यू भम्पउ, आला विष उ खाऊ,
चन्दन रुप ही जगभमऊ, तू छोड़ि विषऊ घरि जाऊ।

This mantra should be wirtten on a kettle-drum and then play on the instrument-this way snake poison can be removed. Sanctify water with this mantra and then let the patient ingest it, after which the patient will start to utter and open his mouth and finally he will be freed from poisonous impact of snake bite.

Removing snake-poison by slapping

थर पटक धसनि-धसनि सार,
ऊपरे धसनि विष नीचे जाय।
काहे विष तू इतना रिसाय,
क्रोध तो तोर होय पानी।
हमरे थप्पड़ तोर नहिं ठिकाना,
आज्ञा देवी मनसा माई।
आज्ञा विषहरि राई दुहाई॥

This mantra should be pre-sanctified on dark fortnight (Amavasya) or eclipse or on holi festival's night. Then if any person comes with the news of a snake bite, he should be slapped, (provided he can

bear onslaught of slapping) and start reciting the mantra. You will yourself be surprised to know this poisonous effect of snake bite has assumed a downward trend. Then apply incantation systematically, and give margosa (Neem) leaves to the patient-it will automatically remove poisonous impact of snake-bite. This is a unique and tested device by which the snake-bitten person will never die.

To stop progression of snake poison

१. ओपर धोवार झी कापड़ कांचे, धलो कालोविष पानी ते भासे।
उदो लो धोवार की आमी तोमार शिष्य नेतेर आंचले वान्धिया
राखिलाम फलानार अंगेर कालकूट विष, धोलाम वान्धिया थाक
गिया पोड़िया आमी जीवत आसी तोर ईश्वर महादेव सेवा वरिया
यदि आभार एइ आइछेली छोटे, तोर ईश्वर महादेवर मस्तक फाटे॥

Process

Whenever a person brings news of a snake-bite, immediately recite this mantra thrice and then tie this mantra to your sheet of cloth or dhoti and apply a knot-it will stop further percolation of poison.

Mantra to cause ejection of a snake from its hole.

"कोथा चण्डि विपहरि विषवृक्षमूले। एकबारे एखाने आसे सन्ताने। दा देखिले एइ आसे गरूड़ आसने। नाच्छि योगिनी जतो मनसार भांसाने। जरत कारू छिलो जानि ए महि मण्डले। वोस्ताद बधिया फैले सागरेरजले॥ कुज्ञान विज्ञान काटी करी खान खान। भये सापा बापबोले करे अगुवान॥ माथा जुजु मुड़ि धीरे-धीरे आसे। बेहुला कान्दिया निजेर चोखेर जले भासे॥ सार सार माल साठ गरूड़ेर फुस काल नागिनी चौंसट्टि योगिनी नाई होस आम आय आय हरि हरि विषहरि झरि। गरूड़ मनसार दोहाई, सिद्धि चण्डीर दोहाई शीघ्र आय।"

Process

Recite the mantra and throw dust. But before resorting to this process, it is necessary to recite mantra's, for self-protection, as mentioned earlier. When all other mantras fail, then a small shell is thrown, due to which there is no option for the snake but to emerge out of its hole. This is the ultimate and infallible device in this regard.

Mantra to cause a small shell to fly

1. चिकन बिरा, सिगन नारायण, कामधेनु, कान टन खागा, ताया में काटा मुंडा टोन टोन करि चल, नरा नरी शिवेर ओझा सर्प आन धरे, आसका आव बध बादगा।

2. आनकार आतू मानकारे आत ओंमाद रेखा मानकरि आत।

3. सूर्य अग्नि उठे, रूद्र बरने कौड़ी चले, सर्प दर्शने कान हवते, जोभ हवते, सर्व आन विद्यमानै।

Process

On the day of Chaitra Sankranti, fill a pitcher with pure mustard oil put three spotted small shells into the oil and place the pitcher under a fig (pipal) tree. Light an earthen lamp on every evening, but oil should be filled into the pitcher on friday. On Sankranti awaken the shells which should be carefully preserved and pray in the evening. Whenever a shell is desired to be used, then recite each mantra and throw one each respectively toward east, south and western directions. Then, in heart of hearts, order the small shells to produce the snake wherever it be.

Note : When the snake appears, keep the snake bitten person at the same place and in the same position when he was bitten by the snake.

Mantra to free a snake from wizard's control

काला कपड़ पर्रिया, भगवा किया भेष,
मैं तो सर्पा छोड़ियों, फिर-चर त्यारै देश।

If this mantra is recited, the snake will get freed from the impact of and control of a wizard and will move away to a deserted and independent venue.

Incantation for a rabid dog

ॐ नमो सुणहीं सुणहां कुकुरी, दाड़ उगती मारूं रे, हिड़किया विष डाड़िजा हरे, विष ने ठाड, सत्तो राजा गरूड़ रे बाण, चक्र चुकती, दुग्गल की वाचा फुरे, गुरु की शक्ति, मेरी भक्ति, फुरो मन्त्र ईश्वरो वाचा।"

Erect a bench of cowdung and let the patient sit thereon. Spread one kg wheat and keep a coin, seven betelnuts, at the place. Apply tilak to the dog bitten person, ignite essences and then apply incantation 108 times by the above mantra-it will cure a person bitten by a (rabid) dog.

Mantra to remove impediments caused by ghosts, fiends and dead persons (Spirits).

Device to test

ॐ अप्रतिचक्रे स्फट विचक्राय स्वाहः।

Bring 8 mustard seeds and recite this mantras and then wash these seeds and let them dry up. Then, again recite this mantra 108 times over these seeds. Fill water in a bowl and immerse all the eight seeds into water. If one seed floats, it indicates problem caused by a ghost, two seeds indicate 'Khshe-trapal Dosha', three stand for 'Shaki Dosha', four indicate problem due to Yantra (emulet)/ Talisman), five seeds point out to 'Akash Dosha', six indicate 'Shakini Dosha', seven point to 'Vandhyavasini Dosha', and eight to - Kuladevata Dosha' but if none of the seeds floats, it is indicative of no impact/ factor.

Spell/charm to offset damaging impact caused by ghosts, evil spirits, witches etc.

(1) To dispel evil effects caused by ghost, desert seven small

earthern pots at the burial ground, filling each one with liquor or curd, 2, keep on fast, donate 'Ratijoga, worship with fruits, flowers and guggul to remove impact of Khshetrepal 3) A seven metre long piece of cloth, red sandal, one kilo kichari (Rice and green gram), one kilo pakauras should be placed on a potsherd and deserted at the way having three intersections-it will remove harm caused by a witch. Also wear a protective emulet (Taabeez) around neck. 4) Yantra-dosha can be offset by offering 14 betelnuts, 14 fragrant objects, flowers, burning essence (Dhoop) 5) To offset. 'Akash Dosha' serve food to five maiden girls of the same caste make offerings in five bronze bowls, worship while facing south direction, making sacrifice on first day, bland food grams on nextday and cooked delicacies on the third day - it will impart health gain 6), To appease 'Jal devta' offer red flowers of kaner, red sandal, and rice and offer Dhoop, Deepak and kheer at some place (seven times) where water is stored. 7), If impact of 'Vandhyavasini' is to be removed, take the impacted person outside his house, and sacrifice or offer thin liquified halwa-it will cure the patient 8) If defect is caused by' Kuldevta (Family deity) entertain a young hostess of the house, offer her clothes - it will remove all the defects.

Note - If any native has been impacted by an evil eye, place a piece of cloth (with salt in it) underneath pillow of the native. Revolve the same around his head seven times and then throw away-it will have an immediate sober effect upon the native.

Mantra to avert or dispel damage caused by a ghost

Put oil in an earthen lamp, light the same and keep it in lord Hanuman's temple and to sanctify the following mantra, it should be recited for 1,25,000 times. After this no ghost shall be able to cause any harm to the native. Even if any problem arises later on, this mantra should in incantated on peacock's feather for 108 times, whereafter all the hinderances, created by a ghost, will get dispelled.

ॐ नमो दीप सोहे, दीप जागे पवन चले, पानी चले, शाकिनी चले, डाकिनी चले, भूत चले, प्रेत चले, नौ सौ निन्यानवे नदी चले, हनुमान वीर की शक्ति, मेरी भाक्ति, फुरो मंत्र ईश्वरो वाचा।

A deterrant and dispeller of hinderances caused by a ghost (For children)

First of all chant the following mantra and sanctify it at the time of eclipse. Whenever some child is afflicted with ghost's evil impact, chant this mantra for 21 times and then incantate with an arrow. Also sanctify water, by uttering the mantra for 21 times and give the same to a child to drink.

ॐ काला भैरव कपिली जटा, रात-दिन खेले चौपटा। काला भस्म मुसाण, जेहि मांगू तेहि पकड़ो आण। डंकिनी शंखिनी पट्ट सिहारी, जरख चढ़ती गोरख मारी। छोड़ि-छोड़ि रे पापिनी बालक पराया, गोरखनथ का परवाना आया।

Mantra to punish a witch

ॐ नमो माणकाय योगिनी संस्थायः शाकिनी कल्पवृक्षाय, चौसठयोगिनी, संधि

रुद्रकालदठेन साध्य साध्य, मारय-मारय, अपि रहस्य-रहस्य शाकिनी नश्य वारान, उग्रंगा-उग्रंगा ॐ हिं हिं हिं हिं हिं हुर स्वाहा।

Sanctify this mantra with fragrant resin (Guggul) and put it in a mortar and pound with a pestle. As you go on striking, the witch will start crying, and will leave and afflicted person's body. While pounding recite the following mantra 21 times.

Mantra to burn a witch

ॐ नमो हनुमन्ताय, महाबलाय पराक्रमाय, अस्मद् कुल शाकिनी नाश कुरुकुरु, सुख प्रज्वलाय स्वाहा।

Process a replica out of flour and recite this mantra 21 times. Then process a 'jyota' with a cotton wick, keep this replica over lamp's flame and burn it- this proces will turn the witch to ashes.

To chop off nose and ears of a witch to punish her

ॐ नमो नारसिंह वीर, भैरव मंत्र जागे, ग्रहदोष बांध ल्याव, आमली डाल मुख वाट लाडो आवे, नारसिंह वीर भंवर भोला, कालो छेड़ों, रम-रम करती बाले, सात समुद्र सोखतो, एक हमारो काम करिजे, अरे नारसिंह वीर की छूरी, डाकण का नाक काट ल्याव, न काट लावे तो ईश्वर महादेव रानी पार्वती की चुड़ी चुके, गुरु की शक्ति, फुरो मंत्र ईश्वरो वाचा।

Recite this mantra 108 times, process a replica of 'mena', place elephant beans (Urad) over it, and then flog the replica, and then chop off its nose and ears with a sanctified knife. If you strike at her head, the same will also fall apart.

(Late) Vaidiya. Shri Lakhmin Narain Dave of Dundara

Mantra to offset damaging impact of an evil eye

If the following mantra is sanctified at the time of eclipse and the affected child is incantated with a peacock-feather for 1¼ times, it will remove all the damaging impact, caused to a child who will feel full relieved and pacified.

ॐ नमो सत्यनाम आदेश गुरु का। ॐ नमो नजर जहां परपीर न जानी, बोले छल सों अमृत बानी। कहो नजर कहां ते आई, यहां की ठोरतोहि कौन बताई। कौन जात तेरी काँ ठाम, किसकी बेटी कहो तेरो नाम। कहाँ से उड़ी कहां को जाया, अब ही बस करले, तेरी माया। मेरी बात सुनो चित्त लगाय, जैसी होय सुनाऊँ आय। तेलन, तमोलन, चुहड़ी चमारी, कायथनी, खतरानी, कुम्हारी। महतरानी, राजा की रानी, जाको दोष ताहि सिर पर पड़े। हनुमन्त वीर नजर से रक्षा करे। मेरी भक्ति, गुरु की शक्ति, फुरो मंत्र ईश्वरो वाचा।

Dispelling impact of sorcery/ witchcraft

ॐ नमो वज्र योगिनी, चौसठ योगिनी, काम विहाडनी, अमुख शरीरात् कामण दोष नाशय-नाशय स्वाहा।

Recite this mantra 21 times. Then sprinkle water-it will offset damaging impact of sorcery.

Another mantra to dispel evil impact of sorcery

करकर लोहा वज्र किवांड वज्र बंदी दशमे द्वार, जहां थी आयो तिहा जाये, जिण रुख आयो, लगायो, ताही खाय, चट पटंत, संधान-सोखत रक्त, इस पिण्ड जो वेदन करे, बिका पान करे, श्री महन्त भादल की आज्ञा फुरे, उल्टन्नी वेध, परटन्त वाण, इस पिण्ड की मूढ़ी, सूढ़ी, टूणा-कामण, वीर बेताल की आज्ञा पर आज्ञा, जो इस पिण्ड कुं कुछ करे, तो ईश्वर महादेव की आज्ञा उल्टे।

If this mantra is recited, it will dispel all types of damaging impact of witchcraft or sorcery- rather the mischief doer will suffer from the consequences, that is it will recoil on the evil doer.

Incantation through a sanctified and marvellous mantra to dispel evil effects of all types.

ॐ नमः वीरवज्र हनुमंत रामदूत चल, वेग चल, लोहे की गदा, वज्र का सोटा, पान का बीड़ा, तेल सिंदूर की पूजा, हं हं हंकार, पवनकुमार, चल चं चं चं चक्र हस्त ले, भैरव काल, चामुण्डा कील, मसान कील, देव कील, दैत्य कील, दानव कील, राक्षस कील, डाकिनी कील, शाकिनी कील, नवकोटि कील, नाग कील, छलछिद्र भेद कील, भोंदर भोंधरा कील, बावन वीर कील, बारह जाति बाघ कील, अचल चला पृथ्वी कील, कील-कील, सिंह कील उपघात करे, उलट ताके ऊपर परे, खं खं खाय स्वाहा।

Process

This experiment should be initiated on saturday when there is 'Rakta Tithe' (4,9,14) and there is Shravan/Rohini Nakhshatra and moon is also in an auspicious and favourable position. Then after 10 P.M., when all the above mentioned preconditions exist, recite this mantra 108 times over a peacock feather but while sitting in front of lord Hanuman's idol. This process should be repeated for seven consecutive saturdays. At the outset or during performance of this process, lord Hanuman will appear in a horrible form in the dream, but do not get scared or terrified. If the lord repeatedly makes its presence during dreams, then chant 'Shanti Mantra' and 'Shanti Stotra'. If any lady, gent, or child is afflicted by any sorcery, witchcraft, emulet or any other impact, repeat this mantra 11 times over a peacock feather and incantate the person, with the peacock feather. Thereafter worship and offer eatables to lord Hanuman, distribute 'Prasad' to children, serve pigeons, peacocks etc. with grain cereals, arrange fodder (like grass etc) for the cow, bull etc.

Note The aforesaid process should never be utilised as means to ment money nor as a business to fleece others, rather it should be performed with the intention of welfare for others. It must not be utilised as a means of an earning profession'. If this advice is ignored, the misuser may possibly be subjected to host of tormentations and losses.

Mantra to ignite and extinguish fire.

We quite often hear about some houses and villages having caught fire suddenly. The targeted person's (whom one wishes to harm) clothes, currency notes, and many other belongings are turned

into ashes while another person (a non targeted person) remains free from such losses and all his belongings remain intact. Such type of fire is caused by an inimical person through sorcery and witchcraft whose ill effects can be offset only through the impact of mantras.

Aagiya Vetal -Sadhana (Mantra)

ॐ अगिया वेताल महावेताल, वैठ वेताल अग्नि, अग्नि तेरे मुख में सवामण अग्नि, महाविकराल फट् स्वाहा।

Process

Keep some horse beans and grass in front of yourself. Recite this mantra 108 times daily and with completion of each recitation (of mantra) throw 2-4 horse bean grains at the grass. This process has to be continued for 21 days. During the course of this process a day will come when the grass will automatically catch fire-it is a time to presume that Aagiya Vetal has appeared. In some cases, he assumes a gigantic form also, but there is no need to get scared at all. If you are terrified, the deity will go back. As soon as he appears, offer him five types of dry fruits currants, dried dates, almonds, sapida (chiraunjia) and fruits of pine tree (chilgoza). Pay regards to him with devotion and faith and address him like this, "O powerful vaital! Kindly be seated on my tongue and tone down your process." There are three body organs where vaital can seat himself, viz left hand's thumb, eyes and tongue. If he is seated in the tongue, he will appear as and when requested and causes fire at the desired place (as indicated by his devotee), and puts himself on the job.

This practice, in the form of worship , can be performed at night only, while standing in a navel deep water-this way this yields instant results.

Mantra to extinguish fire.

ॐ नमो आगी थम्वो, आगरणी थम्वो, राजा शरीरी प्रजा थम्वो, ईश्वर वहा थो भई आगी, सूर्य राय दीवार ई साख।

Recite this mantra 21 times in front of sun, keeping water in your hand. When the water gets sanctified, it should be sprinkled in front of sun.

By so doing', fire will get extinguished.

Another mantra to extinguish fire.

ॐ नमो अर्जलई, पर्जलई, बलई, तउ कण्ठ भार, ताविहुं तइ थम्बउ, तेल पड़े तिसार, अग्नि कुरूद्र, ब्रह्मानी जारी, पाणि रे लाइऊ, हरि विष नर देर कोमारी, दृष्टि आवि कु ताटउ जाये खेव ॐ ठः ठः ठः स्वाहा।

This mantra should be (loudly) recited and water sanctified with these mantras. Then mix some milk to the water and sprinkle on fire which will extinguish quickly.

To cause stop falling of bricks on house

Follow/accompany the dead body of a person on Sunday (who

dies on sunday). Bring dust of the place where a dead body is rested, and also bring dust of water pond, mix both in a donkey's urine and process a pill. If this pill is thrown at any house, a rain of bricks and stones will start raining on that house.

Inscribe/ write the following mantra with ash on a new brick which, if placed in a house when there is a rain of bricks and stones, it will stop forthwith.

कहि गेला क्षेत्रपाल ताल, क्विाल सिधा चाली, शीघ्र गति रवि शशि चलिया जाईस। परवेर ढोक, डम्बर वाजाइया जादस मानिन्द्रा को, प्रेतो-प्रेती, ब्रह्ममुखी दानवेरं मां छय कुडी, छय दूत लईसा, नाविया पूजा खा, महादेवरि सन्तोष बरे, भस्म होये 'अमुकार' छापनीय मारकर गिया। कार आज्ञा शिवशंकरेर आज्ञाय।

An infallible mantra for self-protection(chauki)

In order to face or encounter ghosts, dead spirits, fiends, witches, offer prayers at the funeral ground etc. it is extremely necessary to protect one's body before intiating any of the said' processes, because an aspirant can be trapped in a serious problem. Following is the mantra for self protection-

ॐ नमो खर्परी सर्वदश कर की चौकी, वज्र भेरू की चौकी, बावन क्षेत्रपाल की चौकी, कालजय कालकादेवी की चौकी, हीय हनुमन्त वीर की चौकी, सात सहेलियां की चौकी, चौकी चीड़ी बावन वीर की, चौकी नखसक देव की चौकी, मार मारकरन्ता आया, इण घट का रखवाला भेरु, हमारे शरीर की रक्षा नहीं करे तो, माता कालका का दूध पिया हराम करे, हमारा रखवाला न बने तो, माता कालका की सेज पर पांव धरे, शब्द साचा, पिण्ड काचा, चलो मन्त्र काल भैरव की वाचा।

The aspirant should recite this mantra for eight days, beginning from sunday. This mantra can be sanctified by offering ghee, oil, earthen lamp, burning essence at the site of Bhairon's idol.

Late Vedia Shri Narain Dave (Dundara)

Mantra for self protection

ॐ नमो वज्र की चौकी बन में वास करे भूत जो लेवे सांस, पिण्ड छोड़ी घटता में पैसे, इक्का कुंजी, [illegible] ताला, इस पिण्ड का गुरु गोरख रखवाला।

Recite this mantra for 7 days and then tie a knot to your top knot. If one does not support a top knot, then knot may be tied to the turban or cloth which a person wears - if the process is adhered to, the ghost or fiend having his abode in a person's body (provided the 'tormented person is sitting opposite the aspirant) will leave the person's body or will not dare enter his body .

Mantras for prosperity and well-being

These are nomenclated as Pushtikarak mantras by the use of which one can add to prosperity wealth, status, fame, reputation, status, leisures, pleasures, comforts, property, money for one's own self and the family. Deity of such mantras are many, depending on the purpose for which a mantra is to be utilised. These mantras and allied rituals are performed in the month of Maagh and Phalgun (January to March), when white neat and clean clothes or royal dress, (if one wishes) should be worn. To perform prosperity related

rituals it is imperative to use cow's pure ghee, bael tree's leaves, jasmine flowers, Kheer, lotus root, curd, cereals, sesamum, etc. for performance of sacrifice. String-bead of coral, diamond, crystal and Rudrakhsh is recommended. One can attain quick success in his endeavour if one sits in a lotus posture (Padmaasan).

An infallible mantra to acquire wealth

ॐ ह्रीं श्रीं क्लीं महालक्ष्मी ममगृहे आगच्छ-आगच्छ ह्रीं नमः।

This mantra should be inscribed (written) on a steel plate (Thali) with kum kum (vermillion) or 'Ashtagandha', as also on Account Books on Diwali night. Recite 12,000 to 1,25,000 mantras on the same night, after which the aspirant will become wealthy, prosperous. This is a tested and true mantra.

Mantra to gain money

ॐ सरस्वती ईश्वरी भगवती माता क्रां क्लीं श्रीं श्रीं मम धनं देहि फट् स्वाहा।

If there is some type of impediment of flow of income, then recite this mantra 108 times daily for 40 days whereafter Lakhshmi will get appeased and bestow plenty of money for the aspirant. If a person, whom money has been lent, doesn't pay back money or his intention is malefide, his thinking will change for the better and he will return the loaned money, of course due to impact of this mantra.

Mantra to gain profit

ॐ ह्रीं ह्रीं ह्रीं ह्रीं श्रीमेव कुरू-कुरू वांछितमेव ह्रीं ह्रीं नमः।

If the aspirant suffers continuous losses in his business and his business activity is on the verge of closure then the said mantra should be recited 108 times daily, for 40 days. Whereafter the aspirant will recover his pending dues and his business will also prosper and progress.

Kuber mantra to fulfill all cherished desires

ॐ ऐं ह्रीं श्रीं यक्षराजाय कुबेराय वेश्रवणाय धनाधिपतये, धनधान्य-समृद्धि में देही-देही दापय दापय स्वाहा ॐ।

Following mantra is an infallible mantra for monetary gains, progress, leisures, riches, pleasures etc. This mantra can be sanctified by recitation of 1,25,000 mantras. Offer oblation of black sesamun seeds at the sacrifice and also recite 12,500 mantras (1/10th of 1¼ lakh mantras) while performing sacrifice.

ॐ धनदाय नमस्तुभ्यं निधिपद्माधिपाय च।
धनधान्य समृद्धि में कुरूनाथ महेश्वर॥

-Late Shri Trivedi Nand Ram sharma (Sojat)

Mantra to cause to bring sweetmeats from the shop

ॐ नमो नबाब सुलेमान सत्ता पर बैठा, वहां स्त्री पुकारण लागी, अहो! नवाब सुलेमान पैगम्बर, देखूं तेरी शक्ति, बाबा आदम के कुल गोत्री उठ-उठ, लाव-लाव, वेग-वेग, पूर मन इच्छत पाऊं, ॐ ह्रीं क्रीं स्वाहा।

Take bath on wednesday or thursday night, put on yellow clothes,

wear a garland of white flowers, offer white flowers to the deity, place a red cloth over the yellow cloth, erect replica of a mosque with rice and place an earthen lamp thereon, ignite essence stick and 'Lobaan', and recite 700 to 7000 mantras in one sitting. While doing so keep an empty steel plate or any other utensil on your laps and cover the same with a piece of cloth. After recitation of 108 mantras, desired sweetmeat will reach, by itself, the performer, but do not consume the same yourself.

Late Vediya Bhagwan chand Dave (Dundara)

Mantra to restrict cooking or to remove the hurdles created for cooking.

ॐ नमो आदेश गुरू कूं, सोना की हांडी, रुपा का पात, तले भेरु सहल करे, ऊपर हनुमंत वीर गाजे, जलती बांधु, बलती बांधु, बांधु कड़ा तवाई, हमारी बांधी नहीं बंधे तो लाख-लाख मेहम्दा पीर की दुहाई।

Prepare a platform (1¼ metre) for the peer, offer Dhoop and lobaan. Sit facing southern or northern direction, recite 21 string beads of this mantra for 11 days, whereafter this mantra, will get sanctified. while experimenting this device, throw seven pebbles at the cauldron but, while doing so, continue recitation of this mantra. Howsoever and how so, much fuel a person may use his food will not get cooked.

Countering device

Recite the following mantra to offset and reverse the above position - if someone tries to disturb process of food cooking, he will never succeed.

ॐ नमो आदेश गुरु को, जल छोडू, जलवाई छोडू, छोडूकड़ा, तवाई, शेष भट्टी की जाल छोडूं, आकाश ने पाताल छोडू, सौ-सौ चाडु चूको, हमारी छाडी नहीं छूटे, तो वीर्य हनुमान को लाजै, माता अञ्जनी का दूध पिया हराम करे।

To cause removal of food grains

"ॐ नमो हंकालो चौसठ योगिनी, हंकालो बावन वीर, कार्तिक अर्जुन वीर बुलाऊं, आगे चौसठ वीर, जल बन्धि, बल बन्धि, आकाश बन्धि, पवन बन्धि, तीन देश की दिशा बन्धि, उत्तर को अर्जुन राजा, दक्षिण तो कार्तिक विराजे, आसामान लो वीर गाजे, नीचे चौसठ योगिनी विराजे, पीर तो पास चलि आवे, छप्पन भैरो राशि उड़ावे, एक बन्ध आसमान में लगाया, दूजे बान्धि राशि घर में लाया।"

On the night of Diwali festival go to some forest and bring excreta of a ram or goat, and sanctify the same by reciting this mantra 7 times. Desert (place) this sanctified excreta upon food grains after which entire quantity of food grains will fly off the stored place and reach the aspirant's place. Thereafter donate half the quantity for some noble cause.

To spot and see the treasure burried underneath earth

Soak jasmine flowers in curd and keep these soaked flowers

separately at the place where there is possibility of hidden treasure. Next day (in the morning) if curd turns yellow, black, or red, it indicates presence of hidden treasure, and this indication should be taken for granted. In the same way sprinkle curd mixed with turmeric on the spot and if on the next day, colour changes, it also is a positive indication. Follow the directions given on page 90, by dusting and purifying the spot and if the devotee sleeps thereon if and chant the following mantra-

सत्यं दर्शदर्शय भौमेयं दिव्यं सत्येन दर्शय।

यदि भूमिगतं द्रव्यमात्मान दर्शय स्वयम्॥

Due to recitation of this mantra, gods like Yakhsha, kinhar or kuber will tell the place where wealth is burried. Follow up their advice and you will surely be able to spot the place.

To sight treasure or wealth by using black soot (kaajal or Collyrium) to the eyes.

Prepare a cotton wick and stick or roll black crow's tongue and meat over it. Then ignite an earthen lamp with goat's milk and prepare soot. Recite the above mantra, but apply this soot to your eyes before recitation, whereafter you will be able to sight the spot where wealth is buried

An infallible mantra to promote progress in business

श्री शुक्ले महाशुक्ले, कमल दल निवासे श्री महालक्ष्म्यै नमो नमः। लक्ष्मी-माई, सत्य की सवाई, आवो माई करो भलाई, न करो तो सात समुद्र की दुहाई, ऋद्धि-सिद्धि खावोगी तो नौ नाथ चौरासी की दुहाई।

Sit lonely with a pure mind on the night of Diwali and recite this mantra ten thousand times. If a person recites this mantra, at the time of opening and closing of his shop, his income will enhance, business will progress and all the impediments will get dispelled.

Mantra to win legal cases.

नीली-नीली, महानीली (शत्रु/प्रतिपक्षी/जज का नाम) जीभि तालू सर्व खिली, सही खिलो तत्क्षणाय स्वाहा।

Sanctify this mantra. If this mantra is mentally recited for 21 times, then the aspirant will emerge victorious in arguments, legal cases and critical literary conversations/arguments.

Mantra to restrict and impede sight

ॐ नमो काला भैरो, घुंघरा वाला हाथ खड्ग फूलों की माला, चौसठ योगिनी संङ्ग में चाला, देखो खोलि नजर का ताला, राजा-प्रजा ध्यावे तोहि, सबकी दृष्टि बांध दे मोहि, मैं पूजो तुमको नित ध्याय, राजा-प्रजा मेरे पाय लगाय, भरी अथाई सुमिरो तोय, मेरा किया सब-कुछ होय, देखूं भैरो तेरी शक्ति, शब्द सांचा, पिण्ड कांचा, फुरो मंत्र ईश्वरो वाचा।

Go to a burial-place of Bhairon's temple and sanctify the said mantra with the help of 100 recitations. Take a pinch of ash in your hand and recite this mantras for 11 times and then blow off the ash.

No other person shall be able to watch the actions of such an aspirant. Probably most of the magicians and snake charmers employ this mantra to enthral the viewers.

Mantras for enchantment and bewitchment. (Vashikaran Mantras)

All such mantras, which enable a person to enchant other persons, are nomeclated as Vashikaran Mantras which are employed with impunity to enchant both the adversaries and friends. This process of enchantment is known as 'Vashya Karma'. Goddess Saraswati is the deity of such mantras. This experiment is adhered to during spring season when one should sit, facing the northern direction. For acheiving quicker and favourable results string bead of coral, diamond and crystals etc should be used. At the time of sacrifice, salt and mustard oil are offered. Suitable day for this experiment is a copper urn, Saptanic day saturday. The aspirant must be polite, modest, humble and speak only sweet words.

Enchantment through 'Tilak'

ॐ गुरुजी सिन्दुरजोगी में है मन्द प्याला, जिस कुल गाया, उसी को लागा, घरे सुख नहीं, बाहर सुख नहीं, फिर-फिर देख हमारा मुख, हमकूं छोड़ दूसरे कूं ध्वाये, तो काड कालजा वीर नृसिंह खावे तले धरती, ऊपर आकाश, चन्दा-सूरज दोनु साख अजरी हुक मदीया फजरी, बन्द किया, चलो मन्त्र ईश्वरो वाचा, वाचा चूके तो उबो सूके।

An aspirant should stand in a navel deep flowing water and recite 1'2 500 mantras to sanctify this mantra; whereafter he should use incense (Dhoop), and then apply a tilak' of vermillion on his forehead. If the aspirant, after doing as suggested above, sees or visits any lady or gent after this, he will get enchanted.

-Late Vedia Shri Daulat Ram Dave (Dundara)

Mantra to enchant a male

ॐ नमो भास्कराय त्रिलोकात्मने अमुकं श्रीपति मे वश्यं कुरु-कुरु स्वाहा।

Recite this mantra for 1008 times and then prepare a thick paste out of camphor, sandal, Basil leaves (to be levied in cow's milk) and apply this paste as a 'Tilak'. If the aspirant comes into contact with the targeted or desired person, the later will quickly be enchanted.

Note- Write the name of targeted person in place of the word 'अमुक'

Mantra to enchant a husband

ॐ नमो महायक्षिणी ममपति वश्य मानय कुरु कुरु स्वाहा।

Recite this mantra for 1008 times on any thursday. Mix juice of banana, vermillion and vaginal blood and sanctify the same (on thursday) and then apply the paste as a tilak'. However sticky, heart-less, stubborn, a husband may be, he will get enchanted

Mantra to send a married lady to her in-law's house

नमो क्षेत्रपाल मणिभद्राय, अडिआणपीड नवखण्डमध्ये कामणि लागे, अमुकडो

(अभीष्ठ व्यक्ति का नाम) अमुकडी (अभीष्ट स्त्री का नाम) सुप्रेम बान्धिजे, वापवीर गोरिया तोरी शक्ति, अमुकडानो (पुरुष नाम) अमुकडी (स्त्री नाम) मुख देखे तो इज सुख होये, तेहने सुखे सुखं नारसिंहाय नमः।

Take 1¼ kgs rice, recite 108 mantras to sanctify the rice, pour 250 gms oil and 1¼ kgs sesamum - sanctify all the ingredients and serve the same to the husband. Process an idol of copper of 'khshetrapal' and worship the same with oil, vermillion and flowers of 'Kaner'. By so doing, the wife lives happily with her in-laws and her husband also lives in good mood and happiness.

Note- Within the first bracket write the name of the person to be enchanted, in the second mention name of the subject lady, in the third, husband's name and in the fourth bracket insert name of the lady.

Enchanting a lady through use of a betelnut (supari)

ॐ नमो आदेश गुरु कूं, पीर कूं, पीर में नाथ प्रति में साथ, जिसे खिलाऊं, वह मेरे साथ, शब्द साचा, पिण्ड काचा, फुरो मंत्र ईश्वरो वाचा।

Sanctify a betelnut with the help of recitation of this mantra on any sunday or tuesday, and swallow the same. In the next morning take out the betelnut out of the stools, wash the same seven times each with water and milk separately and then wipe the same, but continue to chant the said mantra during the process. Then let the smoke of Dhoop and Guggul touch and pass over it. When entire procedure is over, manage to give this betelnut to the targeted lady and see that she swallows it, whereafter she will remain subdued and under the aspirant's control.

Mantra to enchant a beloved (or wife)

ॐ शिवे भगवे भगे-भगे भगं, क्षोभय-क्षोभय, मोहय-मोहय, छादय-छादय, क्लेदय-क्लेदय क्लीं शरीरे ॐ फट्स्वाहा।

By sitting at a secluded place, keep photo of the lady to be enchanted before you, and recite this mantra for 108 times, whereafter the targeted lady will get so much sensual that she will come running to the aspirant (male) and fall at his feet. If this process is continued for seven days at a stretch, as suggested, then the targeted lady will become so much overwhelmed by passions that she will be obliged to become your bed-mate. But, readers are warned not to misuse this device otherwise the aspirant will have to face dire consequences. Hence employ this device discreetly and never misuse it.

Mantra to enchant any type of male-female

ॐ ह्रीं श्रीं क्लीं सर्वपुरुष, सर्वस्त्री हृदयहारिणी, ममवश्यं कुरु वषट् ह्रीं श्रीं नमः नमः।

From the first to fourth day of any bright phase of moon (Shukla pakhsha), sanctify this mantra, whereafter if this mantra is recited for 21 times in front of any person, whether targeted or not, he/she will get enchanted. By so doing all the persons, living in all the four directions will become his/her servants and obey his/her directions in the same way as a lion rules over other animals in the jungles.

Amrit-Vashikaran

ॐ चण्डी महाचण्डी दुरिताप हारिणी, सर्वशत्रु विनाशिनि, खिलणी, मोहणी, स्तम्भिनी, उच्चाटिनी, त्रैलोक्य स्वामिनी, मायामोहं वन्धिनी, राजा प्रजा वशीकरणी, सर्वजन वशीकरणी, ऐं क्लीं ह्रीं ह्रीं स्वः फट् स्वाहा।

Get up early in the morning at 4 A.M. and, without speaking to or talking with any other person, chant this mantra for 21 times. Then apply saliva of your mouth (as a Tilak) over your head. After this whosoever is sighted first of all will get enchanted.

Enchantment through a betelnut

ॐ नमो आदेश गुरु कूं, मेघवर्ण पान, शंखवर्ण चूना, रक्तवर्णखैर, वाटकवर्ण गोला, चार पे दशो ला दे, हाथ दे, तो छांगल पेटो दे, तो पंगल पेटीने होय, अव घर छोड़ दे, द्वारा छाड़ी, बहिन भाई, सोनारा कामिनी पगे लाई अमुके (व्यक्ति का नाम) की ताताई, अमुकी (जिसके लिए बुलाना है) पास लाई, फुरो मंत्र लूणिया चमार की आण, शब्द सांचा, पिण्ड कांचा, मेरी शक्ति गुरू की भाक्ति, फुरो मंत्र ईश्वरो वाचा।

Process

Sanctify lime, catechu, betelnut, betel leaf-each to be sanctified seven times separately by reciting this mantra, after which put all these ingredients into a betel leaf which may be served to any person who will get enchanted. When serving the same to a member of the opposite sex, do not speak and also turn your back to him/her. If the member of the opposite sex himself/herself approaches you, then only talk, otherwise not.

Enchantment through cloves

ॐ नमो आदेश गुरु को, लौंगा लौंगा मेरा भाई, इन लौंगों ने शक्ति चलाई, एक लौंग राती, एक लौंग माती,दूजे लौंग बतावे छाती, तीजा लौंग अंग मरोड़, चौथा दोऊ कर जोड़, पांच लौग जो मेरा खाये, मुझको छोड़ अन्य को न जाये, घर मे सुख नाहीं बाहे, सुख फिरि-फिरि देखे मेरा मुख, जीवन भर चाटे पगतली, मोहे सेवे सर्वस्व मान, मोहि छोड़े अन्त जाये तो गुरु गोरखनाथ की आन, शब्द सांचा पिण्ड कांचा, पुरो मंत्र ईश्वरो वाचा।

On the fourteenth night of black night (Amavasya) take five cloves (whose head should be intact, that is 'whole' cloves and keep on your palm, burn essence and 'loban', recite the mantra for 108 times. If these sanctified cloves are given (to eat) to any person he/she will get enchanted forever. This is a tested and verified process.

Enchantment through salt (to subdue anger)

ॐ लूण-लूणी, गुरु मीठानो सागर, मानीजे राजलोक, झूपड़े, रावले कोठारी, अमुकानु (अभीष्ट व्यक्ति का नाम) दोष, अमुकानु (नाम) रोष तिम करे, जिम लूण पाणी गले, तिम गल, जाओ। मेरी भक्ति गुरु की शक्ति, फुरो मंत्र ईश्वरो वाचा।

Take 21 pieces of salt and sanctify them by reciting 21 mantras, on any sunday. Dissolve salt to cooked vegetable or squash which should be given to the targeted person. His anger will subdue and will get enchanted also.

Enchanting through Jaggery.

ॐ नमो आदेश गुरु को यह गुड़ राती यह गुड़ माती, यह गुड़ लावे पाय पड़ाती। ज्यूं-ज्यूं गूड़ खिलावण पावे, मुआ मड़ा मसा न जगावे। अरे काला पीर, पेडु उपन्ना जी, जिण दूयु तिण लाजो, न लजावो तो जनुमन्त वीरकी आण, नारसिंह वीर की आण, गौरी पार्वती की चूड़ी चूके, मेरी भक्ति, गुरु की शक्ति, फुरो मंत्र ईश्वरो वाचा।

Sanctify jaggery by reciting this mantra 108 times and give the same, either as it is or with some eatable or liquid drink, the person concerned will get enchanted.

Enchantment through flowers

ॐ नमो फूल सुगन्धा, फूल ही बांधू, सात समुद्रा, अहो फूल झटीयारा, चौसठ जोगणी खरा प्यारा, ऐ फूल! ये दिन पाऊं, सूती सुवासणी सेजी बुलाऊं, मुआ मड़ा मसान जगाऊं, हाक करी उचाठ लाऊं, गलि हठ मेरे पगे लगाऊं, देखूं गोरा भैरव तेरी शक्ति,मेरी भक्ति, गुरु की शक्ति, फुरो मंत्र ईश्वरो वाचा।

First of all invoke presence of Holika on the Holi festival. When 'holi' is ignited, offer vermillion', sandal and guggul 108 times at the place where 'Holi' has been ignited - by this process this mantra will get sanctified. Whenever a person is required to be enchanted, recite this mantra once over a flower which if smelled by targeted person, he will get enchanted. This mantra is an authentic and tested one.

Enchantment by means of flower and collyrium

ॐ नमो आदेश गुरु का, फूल-फूल फूलेश्वरी फूल लंगले बंधावे। सेली एक फूल हंसे, एक फूल विकसे, एक फूल मे कलवो वीर बसे, कलवो वीर कालका रो वीर, पर नारी सूं हमारा सीर, आवे तो बुटे, नहीं तो काला भैरु नारसिंह छूटे खाये, मेरी भाक्ति, गुरु की शक्ति, फूरो मंत्रा ईश्वरो वाचा, ठः ठः ठः स्वाहा।

Erect a platform/elevate seat while chanting this mantra 108 times. Process a wick from the desired flower and burn an earthen lamp for preparing collyrium and recite mantra while precessing collyrium. Thereafter sanctify both collyrium and flower. Then give this flower to a lady for smelling and if doesn't smell, then simply show the flower to her and, then keep it upside down. Apply collyrium to the targeted lady's wearing clothes (Saree or a cover), whereafter she will come rushing to you, will get enchanted and obey your orders. This is a true and correct mantra and procedure.

Mantras for Fascination

This is another form of enchantment with the help of these mantras an aspirant can fascinate, impact, misguide a targeted person. An aspirant creates an illusion through recitation of these mantras, which is capable of misleading a person. In western countries this process is nomenclated and practiced in the form of 'Hypnotism' or Mesmerism. Whereas the Indians call it 'Sammohan kriya'. These mantras should be practised from March 15-May15 (Chaitra to Vaishakh). On 8th day (when thursday falls) which is considered to be an ideal time for such performance. Use mustard

seeds, salt and stramonium (Dhatura). It is said to yield best results, if performed during spring season when there is friday, though friday is also suitable.

Mantra to fascinate all persons.

ॐ नमो भगवते कामदेवाय, यस्य-यस्य दृश्यो भवामि।
यश्च-यश्च मम मुखं पश्यति, तं-तं मोहयतु स्वाहा।

Sancitify this mantra on any sunday with recitation of 1008 mantras, grind seeds of basil plant (Tulsi) in extract of 'Sahdei' and recite this mantra 21 times. If tilak (Mark) of this paste is applied on the forehead, it will fascinate all the persons.

Mohani Choorna (Powder)

ॐ मोहिनी-मोहिनी कहां चली, हरखु दाई का मचली, फलाणी (अभीष्ट स्त्री का नाम) के पास चली, औरों को देखे जले-बले मुझे देखे पांव पड़े, मेरी भक्ति, गुरु की शक्ति, फुरो मंत्र ईश्वरो वाचा, बेमाता की आज्ञा।

On any black phase of moon, when sunday falls, ingest jaggery mixed water (50 gms jaggery), keep fast on that day. Then (after 10 P.M.), sit under any tree, burn fragrant essences, ignite earthen lamp. Take seven cloves, one cardamom (big), one betel leaf, one betel nut (supari), Peda (sweetmeat of condensed milk and sugar). Take bath and wear a neat cloth, and then recite 1008 mantras, using a coral string bead, offer sweetmeat to deity and yourself eat some portion thereof and betel leaf. Prepare a powder from cardamom, beletnut and cloves, sanctify the powder by reciting 21 mantras. If the powder is sprinkled or thrown on a desired or targeted lady, she will get fascinated. This experiment is fully tested.

Mohini Tilak.

ॐ नमो तिलक ईश्वर, तिलक महेश्वर, तिलक जय-विजयकार, तिलक काढ़ी ने निसरू घर से, मोहु सकल संसार।

This mantra should be sanctified with 'Gorochan', camphor, musk, saffron. Then apply a mark (tilak) on your forehead by using a paste of the said ingredients. whereafter all persons will get fascinated towards you and carry out your orders as a servant.

Ganesh Laddoos for fascination

Keep fast on Ganesh chaturthi, process an idol of lord Ganesh. Recite one mantra and then offer a laddoo to the lord, but do not forget reciting the mantra (once) before offering laddoos to Ganesh. If these laddoos are served to any person(s) he/they will get fascinated and intoxicated

ॐ नमो जगत गणेश कनककुमार, कामण-माला जड़ि सेवन्ते, छटसार, कर मोदक आहार, राज-मोह, प्रजा-मोह, सभा-मोह, नर-नारी मोह, पशु-पक्षी मोहे, जीव-जन्तु मोहे, कीट-पतंग मोह, नारी मोहिजे, श्री गणेश सरदार की दुहाई, गुरु की शक्ति, हमारी भक्ति, फुरो मंत्र ईश्वरो वाचा।

(5) Mantras to attract some person

(Aakarshan Mantras)

This, in fact, is also another device by which we can attract a person and is not different from the preceding devices. These mantras are utilised to attract a person a nearby or distantly stationed' person or to attract any other person. Due to the effect of such mantra the desired or targeted person reaches near the aspirant on the same way as a magnet attracts pieces of coin. The mantras, that are used to cause rainfall, also fall under this category. Fragrant objects and tiger skin should be used during the performance stage.

Mantra to attract a lady.

ॐ नमो देव आदिरुपाय अमुकस्य आकर्षणं कुरु-कुरु स्वाहा।

After reciting this mantra for 1008 times, squeeze some drops of blood from the fourth finger (called Anamika which lies prior to the little finger), and then write this mantra on a 'Bhojpatra' (leave of a birch tree), alongwith name of the person (in place of अमुक) who you wish to attract, and then immerse the leaf in honey. The person concerned will automatically, get attracted towards the aspirant.

Causing attraction through water.

ॐ नमो त्रिजट लम्बोदर वद-वद अमुकी आकर्षय-आकर्षय स्वाहा।

Recite this mantra for 108 times to sanctify water, which the aspirant should keep near his head at night. Drink this water at midnight, and continue this practice for 7 days whereafter the girl/ lady will herself come walking towards you and talk. Replace the word 'amuk by the desired person's name.

Mantra to cause return of the lost missing person.

ॐ क्लीं कार्तवीर्यार्जुनो नाम, राजा बाहु सहस्त्रवान् यस्य स्मरण मात्रेण, गतं नष्टं चलभ्यते, क्लीं ॐ कार्तवीर्यार्जुनाय नमः, अमुकं शीघ्रमानयानय स्वाहा।

If any of the dear ones has left the house, either suddenly or due to some displeasure or any some other reason, and has left for some unknown destination, then recite this mantra on anyone of his used clothes and also write the missing person's name thereon, tie the same to spinning thread of a spinning wheel (charkha) and rotate the wheel in the reverse direction. Any real /near relative of the missing person should revolve the wheel regularly for seven days, for an hour or so daily. If this mantra is tied to an unwashed cloth of the missing person and is buried in a pitcher he will stage his comeback within 45 days or so, even if he be posited at a far off place. After return of the native, remove the cloth. This is a tested and tried device.

Use of fire to recall a person

Write this mantra on a leaf of birch tree, with a pen of 'Kaner' and ink prepared from 'Goroehan' and extract of black leaves of stramonium.

Write full name of the person, whom you wish to attract. Then

heat up this leaf on the heat generated by burning fire of catechu wood. Even if a person is stationed thousands of miles away he will, at once, be reminded of his home. This mantra should be heated daily for seven consecutive days- once each in the morning and evening. The mantra can be heated, as suggested above, or kept underneath an ovens ashes, but take care the mantra does not get burnt. It will have such a deep impact on the person that he will not rest in peace, until he returns to his home.

Mantra to recall a displeased and offended person or an animal

ॐ नमो आली कालिका, काकुड़ी का, अमुखा/अमुखी आकर्षय-आकर्षय, वड़े वेग आकर्षय, जिण वाटै जाई सोई वाट खीलू ॐ श्रीं ह्रीं आकर्षय-आकर्षय स्वाहा।

If 10,000 offerings of sugar cake (Batasha) or raw sugar are offered at a sacrificed fire (Havan), while chanting this mantra, the offended person or animal if alive, will return home due to the attraction caused by this device.

(6) Mantras to cause observation and hinderance

(Stambhan Mantras)

The mantras, by the use of which any person, animal, bird or any mobile object's speed, progress activity or function can be retarded, restricted and limited are called 'Stambhan Mantras' and the related process of impeding activity/progress is called 'Stambhan Karma or Parakriya' by which a halt is put to progress, mobility or activity of any object, whether animate or inanimate. This process enables an aspirant to obstruct any object's (live or inamimate) natural course of activity or performance; thus rendering and object's working capacity to cause inertia inactivity and immobility. For obstructing or halting natural activity of an object, winter season, eastern direction evening time and yellow colour, apart from using a string bead of Rudrakhsh or yellow beads, are the imperative requirements.

Mantra to inactivate an enemy's mouth/articulation

ॐ श्री आदिपुराण पुरुष, एक अलख, एक ही समर्थ, एक ही धणी, एक ही आधार, एक गोसाई, एक तांहरी रक्षा, एक परमेश्वर, एक नु जय हो, परमेश्वर (अमुक) शत्रु-मुख स्तम्भि-स्तम्भि, दुश्मन ने पय मार घाली-घाली, वैरी ने संहारी-संहारी, बाबाजी परमेश्वर नु नाम सत्य।

Write this mantra on a paper and also write name of the enemy at the place of 'अमुक'. Then process a pill of 'Mena', place three grams of millet thereon. Then dig earth outside (main) gate of the enemy and bury the pill in the backside of enemy's house or over the raised platform of that house. It will put an end to his senseless outbursts and also inactivate his mouth

To cause impediment to a woman's uterus so that she is unable to conceive

On any sunday take some cotton roll and get the same spun on a spinning wheel by a virgin girl, make a seven threaded rope(yarn),

immerse the same in 'Neel Kokha' seven times, recite the mantra 21 times, make seven knots in the rope and then cover it with a black piece of cloth and finally dig the same in targeted lady's house — it will not let a lady conceive. This is a true and tested experiment.

ॐ नमो नील-नील महानील, दिष्ट देख कोख खील, फल मरे, फल सूखे, पत्थरकाटि रेख, इन पेड़ रे फल-फूल होवे तो हनुमन्त की दुहाई, गुरु की शक्ति, मेरी भक्ति, फुरो मंत्र ईश्वरो वाचा।

To avert abortion in a pregnant lady

ॐ नारसिंह वीर, एक पुत्र माड, मर्द गर्भ जातो रहे, एक मासियों, दो मासियों, तीन मासियों, चौमासियों, पंचमासियों, छठमासियों, सतमासियों, अठमासियों, नवमासियों, दसमासियों, मान मर्द तेरी शक्ति फुरे।

This experiment is an infallible for those ladies who abort prematurety or habitually and also if they suffer from an incurable disease. Take cotton thread, measure the thread seven times as per height of a lady. Then weave it into a thread and roll into fourteen twists. Now tie eight knots to it and go on reciting the mantra. Finally sanctify this thread with recitation of 108 mantras and tie around waist of a pregnant or a prospective pregnant lady - this will help to fortify and strengthen her utreus and she won't have any abortion thereafter.

Infallible mantra to put an end to evil actions of ghost, fiends, demon, an uncouth person, dead spirits, and other types of sorcery, incantation and impediments.

Recite 108 mantras daily for consecutive 21 days and sanctify this mantra. Then recite this mantra for 7 times in the presence of the afflicted person, and also whiff for 7 times. Then tie this mantra on the top-knot (hair of head) of the person it will contain and arrest activities of the evil spirit/ghost. Then Confront the ghost and enquire about his purpose and then order him to leave at once- after doing this much, untie the hair-knot, whereafter the evil ghost will leave and get out of patient's body without any delay. Moreover he will never stage a comeback. Due to impact of this incantation, all other problems and troubles will also get dispelled. While incantating a patient, use 'guggal Dhoop'. This mantra succeeds when all other mantras have failed to yield any outcome, hence it is rightly called an infallible mantra, as it is specifically employed to ward off the stated problems.

ॐ नमो आदेश गुरू कुं, श्वेत घोड़ो, श्वेत पलाण, तिणी चढ़ी चाले मोहम्मद खान, घर-घर जाते चालया महेम्दरा पीर, नव से पाखर लार, चीर बांधु, नीर बांधु जुगाड़ बांधु, छल बांधु, छिद्र बाधु, भूत बांधू, प्रेत बांधू, दुष्ट बांधू, मूंठ बांधू, रक्तियों, कडूयियो मसान बांधू चौसठ जोगिनी बांधु, बावन क्षेत्रपाल बांधु, लख चौरेासी छलाकी बांधु, उडन्त बांधु, गुडन्त बांधु, सेजयोबांधु, भेजीयोबाधु, अयिना को व हिना को बांधु, चौदीशे मशान बांधु, बाट को बटाउकों बांधं, घाट कोबांधु, हाट पटड को बांधु, कुआ को पोखर को बांधु, नदी-नाला को बांधु, ऊंवार को पार को बांधु, कीट धड़ को बांधू, ताल को बांधू, तलिया को बाधू, रुख को बांधू वृक्ष को बांधू, रोडी को बांधू राख को बांधू, आवतो-जावतो वाटको बांधू, बाकि खुदा रसूल्ला की आन, तीस रोजा की आन, नव नाथचौरासी सिद्ध को आन, एक लाख अस्सी हजार पैगम्बर की आन, ख्वाजा मोहम्मद

की आन, हनुमन्त जति की आन, दुहाई, सुलेमान पैगम्बर की आन, इह कात नम नमें किम छे, वेग मंत्र का तिवा लग, लग ते काट शिरी, शिरी ते काटी नाड़ी, नाडी ते काट कलेजा, कलेजा ते काटी, रुका-रुका ते काटी नेत्री, तेली ते काट बाल, बाल ते काटी छपडी वते काटी तवडी, ते काटी हाड, हाड ते काट हिया, हिया ते काट मांस, मांस काटी चाम, चाम ते काट वेग, मंत्र न काटे तो श्री महादेव पार्वती बीबी जले खांम वे जपा उंदे वेगी, भंत्र न काटे तो सुलेमान पैगम्बर की लाख कौड़ी दुहाई, गुरु की शक्ति मेरी भक्ति फुरो मंत्र ईश्वरोवाचा।

Mantra to spell bind a snake

"ॐ नमो आदेश गुरु कूं, ॐ नमो गंगा-जमना थी आडु वेलु खीलू, होठ-कण्ठ तालु खीलू, माय-बाप जाण के आयो, खीलू बहिन भाणजी, जिणय के यऊ खोलायो, खीलू बाट घाट जिण सु आयो, खीलू धरती आकाश मरे, सर्व जो लेवे सांस, ॐ आस्तिकाय नमः।"

Write this mantra for 7 times on a paper, then roll the paper in seven parts to make paper pills. If a paper is thrown at the snake he will be spell bound, unable to move and will not be able to bite anybody

Mantra to undertake frightful and difficult rituals in a cremation ground for taming the evil spirits and restrict activities at a place.

Proceed to cremation ground with a bottle of whisky, jasmine flowers, Benzoin Dhoop (loban), a swali (of 'Antars), an earthen lamp (Diya) made of lime, having four corners - if all these articles are treated with Dhoop', the aspirant will see through the smoke man of the cremation ground when there will be turmoil and upheavel on all directions. But do not get terrified.

ॐ नमो आठ खाट की लाकड़ी मूंज बनीका कावा।

मुवा मुर्दा बोले नहीं तो महावीर की आण॥

Take some quantity of Ganga's water in your hand, recite the following mantra and sprinkle water- it will put a halt to all the unusual activites at the cremation ground.

ॐ मसाण के मसाण बांधों, चुडैल के चुडैल बाधों, भूत के भूत बाधों, दोहाई हिंगलाज की, दोहाई गोरखनाथ की, दोहाई हनुमान यति की, दोहाई सैय्यद पीर की।

Mantras to create rift, and animosity. (Vidweshan Mantras)

The mantras that are employed to distract an inimical and unfavourable person from his friend region, village, favourite object, are nomenclated as 'Vidweshan Mantras'. This is an ill-motived device' which creates rift, jealousy, repugnance, detachment, disenchantment between two friendly persons due to which two good friends fall apart, there is rift in the family and income recedes/declines. The goddess of this ritual is -Shri Jyeshtha' whole abode lies in the south-west direction. Appropriate time being summer season afternoon, tuesday for performing this ritual. In addition, a string-bead made of snake's bone or human hair or a string-bead processed by using horse's teeth is used for the purpose, and one should sit on a seat, made from horse's skin."

To create rift between two persons

ॐ नमो नारायणाम (अमुकस्यामुकेन) सह विद्वेप कुरु-कुरु-स्वाहा।

Recite the above mantra 108 times daily for 21 days, using string-bead of snake's bones, facing the south-west direction. If names of the targeted persons are written in place of the words (Amuksyamuken'-that of this person from that person), then even the two close and intimate friends will fall apart and they will get hostile and inimical to each other.

Mantra to create rift quickly

ॐ नमो भगवती श्मशान कालिके (अमुकस्यामुकेन) विद्वेपय-विद्वेपय हन-हन, पच-पच, मथ-मथ, ॐ फट् स्वाहा।

Ignite sacrificial fire with the help of fire flames brought from a burning funeral place, use wood of 'Khejari'. Take margosa (Neam) leaves, mustard oil, sesamum seeds, barley and rice grams and mix all of them and then make 10,000 offerings to the sacrificial fire. The ritual should be started on a saturday or tuesday when, after completion of the laid down procedure, the targeted persons will get hostile and inimical to each other.

(8) Ucchaatan Mantras

The mantras, that are capable of causing mental derangement, lunacy without any apparent cause, hallucinated and misled, are called as 'Ucchaatan Mantras'. Due to the impact of these mantras, a feeling of uncertainty, lack of confidence, fear, restivity and disturbance, aversion to activity are created in the mind of the targeted person. Shri Durga Devi is the goddess of such rituals and ideal conditions to perform it, being rainy season and fourth phase (Prahar) of a day. Its abode is north-west direction, and smoke coloured clothes should be worn, and seat should be of an animal / buffalo's skin (leather). Use earthen vessel, crow's wings during oblation. The prowess and effectivity of these mantras can be tested and employed if some obdurate and hostile person has snatched or usurped someone's wife, sons money, house, piece of land etc-especially when normal pursuations, pleadings and health conditions and other obstacles fail to yield any favourable mileage/results.

Causing growth of a tumour in the enemy's throat

ॐ नमो गुरु गुवडीया क्षेत्रपाल हाड़ गुरु, वाटला काका, धियणी आला काड़ी, राती काड़ी, दन्ता जु काड़ी, काल मुहां काड़ी, हक कुत्ते नु काड़ी नहीं काड़े तो अपनी माता रे माथे पग धरने भोजन करे, साख गुरु गुवड़ी, आंकू क्षेत्रपाल थारी शक्ति, फुरो मंत्र ईश्वरो वाचा।

Recite this mantra for 21' or 108 times. Process an effigy of 'Mein' out of 14 grams of 'Urad' 108 flowers of 'Kaner', 14 margosa leaves. Total length of an effigy (replica) should be equal to the length of 21 fingers, and write name of the enemy on it, dig (drive in) iron nails into its heart region, procure dust from under the enemy's left foot and spread it over arms of the replica; spread dust over whole body (figure) of the effigy for 7 days, beginning from sunday

and also recite this mantra simultaneously during the entire course. Then nail in 20 iron nails on the 20 fingers of hands and feet, and nail into its heart. On the seventh day a tumour will emerge on the enemy's throat and his ailment cannot be cured, howsoever strenuous efforts may be made to relief him from his ailiment

Mantra to cause object submission of a mighty adversary and hostile person.

ॐ नमो कुड़न्त डफडलंडुं, एकला मैं वीर हनुमन्त का चेला, पकड़-पकड़ पछाड़ूं, मस्तक फोड़ूं, सवा मण की जंजीर जड़ाऊं (अमुक) आन मेरे पगे पड़े न आन पड़े तो माता अंजनी का दूध हराम करे, गुरु की शक्ति, मेरी भक्ति, फुरो मंत्र ईश्वरो वाचा।

Restricting activity of all the members in an enemy's family

ॐ नमो भगवते रूद्राय दण्ड करालाय अमुकं सपुत्र वांधवैः सह हन-हन, दह-दह, पच-पच, शीघ्र उच्चाटय-उच्चाटय हुं फट् स्वाहा ठः ठः ठः।

Write name of the enemy on a margosa (Neem) leave and offer ten thousand oblations of this mantra at the sacrificial fire (Havan) whereafter all the member's of the enemy's family will become inactivated, resulting in halt to all their activities.

(2)ॐ नमो क्षेत्रपाल विकराला मम उच्चाटय-उच्चाटय हुं फट् स्वाहा।

Sanctify rice grams by reciting the above mantra for 108 times and then, throw the grains in the enemy's house (centre place) whereafter all the activities of all the inmates of that house will come to a grinding halt. This is a true and tested mantra.

Mantras used for killing an enemy

The mantras belonging to this category, are capable of causing death of the enemy. This process is known as 'Marran Karma. Shri Bhadra Kaali is the goddess of such mantras, her abode being south-west direction, and ideal time to practice this ritual is midnight of black lunar phase (Krishna Paksha), falling during the winter season. The aspirant should wear black or deep blue coloured clothes, buffalow's skin as the seat, earthen wear, an owl's wing, oblation of poison mixed blood and string bead of donkey's teeth, ideal day being sunday (when there is V,XI, XII or XV day of 'Amavasya' (black phase of lunar night)- If all the said requirements are complied with in totality, the desired result(s) wil ensue quickly. But we warn the readers not to practice this ritual without any motive or fun's sake nor with an intent to harm anybody. This experiment may be adhered to practised in the event of extreme mental calamity or/and when one's life itself is in danger, but, even then, the aim ought to be to seek freedom from the tormenting problem, simply to seek relief and not to cause any harm to anyone excepting, of course, where there are clear compelling reasons, as have been detailed above.

Experiment to decimate or kill Mantra for recitation.

ध्यान-शवारूढाम्महाभीमां घोरद्रष्ट्रां हसन्मुखीम्, चतुर्भुजां खड्गमुण्डवराभयकरां शिवाम्। मुण्डमालाधरान्देवी लालजिह्वान्दिगम्बराम्, एवं सच्चिन्तयेत् कालीं श्मशानालयवासिनीम्॥

Meaning - Goddess Mahakali is seated/riding on a body, she resembles like lord shiva her body is besmeared with dust/ash, she is wearing tiger's skin as her dress, and supports snakes- due to these factors she looks extremely horrible and terrible. Such a devastating and ferociously frightening figure is called 'Mahamaya' who is jeering and making mockery of her enemies. While she is laughing, her sharp teeth can be easily viewed. She supports four hands-in one hand she holds blood stained sword, in the second hand she holds human skulls, her third hand devotes quality of fearlessness and the fourth one is used to bless her aspirants. She is wearing human skulls around her neck, all the directions are like a sky for her, and her protruding tongue is quite horrible. Reverentially, and devotedly I bow before such a horrible and mighty deity whose abode is funeral ground.

Mantra to decimate an enemy

ॐ नमो मातेश्वरी भगवती अमुकस्य हन-हन स्वाहा।

Recite this mantra for 21,000 times and 1/10th number should he recited while offering oblation at the havan alongwith mustard oil mixing/adding 'Kaner' flowers in the oil. If the said procedure is followed in totality, it will certainly cause death to a targeted enemy.

Decimation of an adversary

ॐ नमो काला भैरो, मसान वाला, चौसठ योगिनी करे तमासा, रक्त वाण चलि रे भैरो, कचिया मसान, मतैं कहूं तोसों समझाय, सवा पहर में धुनी दिखाय, मूवा मुर्दा मरघट वास, माता छोड़े पुत्र की आस, जलती लकड़ी धुके मसान, भैरो मेरा वैरी तेरा खान, सेली सिंगी रूद्रबाण, मेरे वैरी को नहीं मारो तो राजा रामचन्द्र लक्ष्मण की आण।

'Procure a string bead (Mala) of 45 beads of 'Aretha'. Recite twice daily on this string bead the said mantra - in all reciting on 21 malas; whereafter the object shall be accomplished within three days of completion of the whole process

Mantra to shoot a 'Khooni Moontha'

ॐ नमो काल भैरू, कंवली जटा, रात-दिन खेले जुवटा, हाथे भाखर, कांधे मड़ा, यूं देखूं ज्यूं भैरव खड़ा, मारो वैरी थारो, भख काटी मुडी, कलेजा काड़, पकड़ी, पछाड़ी काडी करी डाल (अमुका) को मारी-मारी, भैरव भूपाल न मारे तो सगी बहिन भांणजी के सेजा चढ़े, कुकर्म करे तो पाप तेरे सिर चढ़े, गुरु की शक्ति, मेरी भक्ति, फुरो मंत्र ईश्वरो वाचा।

Locate a burning place where a dead body is being burnt, seize the earthen pot (Haandi, resembling like a small pitcher) and heaten the same on the dead body's burning flames. Remove from fire and fill a fistful of horse bean - keep the beans separately which have been burnt and puffed up. Burnt horse beans should be sanctified by recitation of 21 mantras. Put the beans early in the morning without rinsing mouth, and throw the same onto a hostile person whereafter he will start vomiting blood and writhing - it will ultimately turn out to be a fatal device.

Mantra for using a 'Jal -moonth'- an experiment

भरणी भरेः मारे झरें, एक नर मरेः शस्त्र नर मरे, वीर बजरंग के आगे धरे, आल्हरगुहामेधर, पानखरा चूना मुआ, मसाण, खनेमायतेः खनेवापते खनेवालीहोतः तन्दीठः एमारीतरफ पीठः शव, शव, शव ध्यान में दीनीः (अमुकाः) जलदपानः एक मूंठ मैं मारो तोहीः उलटी कैंची तव वशिमोहीः कछसो मछ मछसो पच खं खं खं।

Experiment - Pay obeisance to a (virgin) girl, worship her by 'Panchopchaar', give her jaggery and 'Naivedya' (Prasad offered to a deity) and make sure she eats nothing other than jaggery. When the virgin girl starts to eat jaggery, start recitation of this mantra and chant the same for 108 times- this way this mantra gets sanctified. After having done this much, fetch seven betel leaves, with stems intact, and in between (mid-point) inscribe/write the name of the peson who you desire to harm. Then proceed to a river to take bath and also take a pair of scissors alongwith you. Stand in navel deep water and recite this mantra for 21 times, whereafter take a dip, in the reverse direction. While keeping your face towards the southern direction, cut the betel leaves, from mid-part, into seven pieces- start cutting from the top side of betel stem and then proceed to cut the rest part of betel leaves.When no portion of betel leaves is left to cut, it is an indication that aspirant is heading towards an obstacle, the ill effect, which can be offset by recitation of 108 Gayatri Mantras. The person, whose name is written on the betel leave, will meet his end. Before writing the enemy's name on the betel leaf, it is imperative to read mantra of 'Praan Pratishthaa'. There is no doubt about the effectivity of this experiment which is fully tested and tried.

(Late Vakil, Shri Pratap Chand Dave (Balotra).

Use of 'Sanjeewan Mantra to offset damaging impact of Moonth.

ॐ नमो संजीवन, जीवन चढण, जिन गुरु आजी, तिण चरी-चरी।

If water is sanctified with this mantra and given to an affected person, he will start to speak, even if once. But before resorting to this practice, one must make sure to protect his body by reciting - Keelan Mantra' otherwise the practitioner (aspirant) is liable to suffer. Of all the 'Moonths', 'Agni Moonth' is the most damaging' and fatal device. If you see an 'Agni Moonth' Charging or advancing towards you, you should take out blood out of your ring finger (Anamika) and sprinkle the same over your body, and then recite 'Atma Rakhsha Mantra' (Mantra for self protection). This way the earthen vessel (Handia), containing, moonth' will lose its effectivity and fall upon the ground.

Note - The said mantras, devices and related, ritual based, formalities are not only difficult to perform, but are capable of killing the aspirant, if he ventures to take recourse thereto without any expert's guidance and advice. Hence, never do yourself, rather engage an expert for the purpose, so as to avoid chances of any damage, loss or harm. This warning applies equally in the case of all the preceding and following mantras and devices. You may not gain anything if you can desist from such devices, but you are liable to suffer, even death, if performed wrongly and without following requisite and laid down/procedure.

VIII

Selected Miraculous Muslim Mantras

Allopanishad

हरिः ॐ॥ अस्मल्लाइल्ले मित्रावरूणदिणा दिव्याणि धत्ते। इल्ले वरूणो राजा पुनर्ददुः हवामि मित्रे इल्लां इलल्ले इल्लां वरूणो मित्रो नेजकामाः होतारमिंद्रो महा सुरेन्द्रः अल्लो ज्येष्ठं श्रेष्ठं परमं पूर्ण ब्रह्माणं अल्लां अदल्लामुकमेककं अल्लां मुकनिपातकं अल्लो यज्ञेनहुत हुत्वः अल्लसूर्य चन्द्र सर्वनक्षाः अल्लो ऋषिणां सर्व दिव्या, इन्द्राय पूर्वमप परम अन्तरिक्षं विश्वरुपं दिव्याणि धत्ते इल्ललेवयरूणो राजा पुनर्ददुः इल्लां कवरइल्लां इल्लेति इलल्लाः। अल्ला इलल्ला अनादि स्वरुपाय अथर्वणीशाखां ह्रं ह्रीं जनान् पशुत् सिंहान् जलचरान् अदृष्टं कुरु-कुरु फट्, असुर संहारणीं ह्रीं अल्लो रसूल मोहम्मदकवरस्य अल्लो अल्लां इल्लं लेति इल्लल्लाः। इति अल्लां सूक्त अथर्वणी समाप्तं। ॐ शांतिः शांतिः शांतिः।

According a 500 year old (ancient) book's dilapidated manuscript, this discipline of knowledge is meant to decimate demons, and an aspirant can attain unlimited power by its daily recitation. If any powerful muslim soul/spirit (fiend, peer, ascetic ghost) has entered into any living person's body, then he will desert such a person's body after hearing the mantras of Allopanishad' which imparts piece and happiness to such souls. If one ever happens to see some ferocious and violent animals in a forest, he should chant this mantra due to effect of which (mantra), they will get out of sight. Further, if one sees any crocodile or any ferocious animal, aquatic animal in a river or sea, such animals will also disappear by reciting this mantra. This mantra is also capable of destroying demonoical prowess of demons, fiends and ferocious animals.

Note According to 'Panini Sutra' the words like 'Amli', 'Akk', 'Allayo Hrirracha' are synonyms of 'Amba', 'Akka' 'Alla' which denote 'mother'. According to another scholar - God (Allah) is that who imparts happiness, pleasures and soothing effects.

Mantra to invoke appearance or presence of a muslim saint - Prophet.

ॐ विसमिल्ला हिर्रहमाने रहीम या जिब्राईल यातत काफीलया, अज्राईल या मेखाईल वहक या बंधु हयन-हयन, ईस्मन-ईस्मन, बहक लाइल्लाहो इल्ला हो, मोहम्मद रसूलल्लाहो खतुमां सलेमान विंदाउद अले सलाम हजरकाब्द, हजरकाब्द, हजरकाब्द।

If this mantra is recited 108 times at the time of retiring to bed daily, for forty one days and burning essences are also used, the souls of noble persons, saints and the prophet will appear in white dress. As soon as such pious soul appear, do not be scared rather

request to accomplish and fulfil your desires or demands, failing which the caller will be reprimanded, due to which the caller may have to suffer unpalatable consequences.

A miraculous mantra for safety and protection of the house.

या अल्लाह, पाक, इस आंगन को मैं आज करता हूं वन्द, हजरत सुलेमानी की वरकत से वन्द, हजरत मूसा की आज्ञा से बन्द, अजरत अली की शमशेर से वन्द, हजरत अहमद के कलाम से वन्द, या रहमान की रहमत से वन्द, या करीम की करम से वन्द, या खलिक की बरकत से बन्द, या मालिक की रहमत से बन्द, या अल्लाह पाक मालिक रब्बुल गफूर, हमारे इस दोआ को तू करले कवूल, बहक्के हक ला इलाहा इल्लल्लाह मोहम्मदूरसूल्लाह॥

Wash hands and feet at the time of retiring to bed, sanctify water by reciting this mantra five times, whereafter clap with both hands and retire to sleep. Your house will remain safe and protected upto the place where sound of clapping reaches.

Muslim mantra for safety of body (from evil spirits.)

दोआ आयतल कुर्सी वन्दन कोरान, बाहिरे-भीतरे सुल्हान, लोहे की कोठरी, ताम्बे का किवाड़, सामने की छड़ी पैगम्बरेर वाड़ी, अमुकेर शरीरे र दिनेर चारि पहर, रातिर चाहि पहर किछू नहिं देखी खाली, वहके हक लाएलाहा इल्लल्लाह महम्मदूरसूल्लाह।

After reciting this mantra evil souls (spirits) do not torture a person nor cause any sort of harm to his body. Thus the aspirant remains protected from such effects.

Mantra for affecting an easy delivery

ॐ गफुरूर्रहीम अल्लाह गफुरूर्रहीम, रहम करिये अल्लाह मालेकुम करीम।

Fetch water from a pond or well with the help of only one hand, and sactify this water by recitation of this mantra. If this sanctified water is given to a pregnant lady, she will be free from all sort of delivery related problems.

Mantra to enchant/ attract a lady by serving her a betel leaf.

ॐ श्री रामनागरवेली अकनकवीरी, सुनिये नारी वात हमारी, एक पान रंग मंगाय, एक पान से जसो लावै, एक पान मुख बुलावै, हमको छोड़ि और को देखे, तो तेरा कलेजा मोहम्मदा पीर छक्खै।

Take a betal leaf and sanctify the same by reciting this mantra 21 times. If this sanctified betel leaf is given to lady to eat, she will get enchanted.

Mantra to enchant a friend.

शाल चक्कर, हीरा मक्कर, कक्के खबर अल्ला हो अकवर, इलाही इजुहील, मेरा दुरस्त मिल, फातमा का हुक्म दोस्त के माफिक, तू करना मालूम।

Salute the person (whom you wish to enchant,) after mentally reciting this mantra, whereafter he will talk with you like an intimate friend.

दिल कबूतर हो रहा, घेरा पड़ा यासीन का, मुश्किल हमारी टाल दे सदका मोईनुद्दीन का।

Recite this mantra and then whiff towards the person or his house whom you wish to enchant.

(Putting an end to a snake charmer's (magician's) Display of feats.)

सारी बांधो, कुसारी बांधो, सभी बांधो, सवूरा बांधो, काला बांधो, दीन बांधो, ताई बांधो कामख्या बांधो, महान बांधो, देव बांधो, ताल बांधो, पानी बांधो, आग बांधो, वरैया बांधो, जल बांधो, फिराउन बांधो, पूंगी बांधो, मसूरी बांधो, कन बांधो, कवी बांधो, अटका बांधो, गैला बांधो, बेला बांधो, गुलाब के फूल बांधो, दोहाई काला पहाड़ की, बांधो, काली माई दोहाई चूरा पीर की, बचाना चूरा पीर।

Recite this mantra over mustard seeds or black beans and if either these grains is thrown or hurled towards a magician, it will create problems for him. If this mantra is recited 5-6 times, it will cause a halt to his magical feats but one must take steps for self protection before initiating this course.

If these mantras are read/recited over cooking oil and then oil is whiffed, the cooking items will absorb far less quantity of cooking oil. After resanctifying oil with the help of recitation of this mantra the performer should sift and place the eatables on the fire-place/ stove/oven, and then offer the same to some ascetic/recluse or a dog.

Mantra to extinguish fire.

रहमकुन अए इलाही पाक वारी, इस घर के ऊपर अपने फजल से कर तू रहमत-जारी। जैसी रहमत थी तू ने खलील पर, वैसी रहमत करतू ऐ परवरदिगार। बहके हकला एलाहा इल्लल्लाहा मुहम्मदुर रसूललाह।

Process

Recite this mantra on some quantity of dust (Recite this mantra 21 times) and then sprinkle the same at the burning house- it will extinguish fire.

To protect a house from troubles

घर बान्धम दोर मान्धम उटन बन्धन आर। बन्धन करीनू आमी नामे ते अल्लार। जिब्राईल, मीकाईल, ईस्त्राफील ओर। ईब्राईल अल्लार गोलाम हुकुम बर्दार॥ बाड़िर चारि कोने ईहादेर राखिया मौजूद। अल्लाह बो नबीर नामे भेजिया दरूद। बंधन करीनूं आमी (फलानर) बड़ी। मेहरा करिवे अल्ला आपे पाक बारी। एई बाड़ीर ऊपर ते भूत-प्रेत डाईने योगिनी, दैव दैत्य यदि थाके केहो। मारिया गुज़र बाढ़ी दूर करके देहो। या इलाहो, मावूद, करीम, रहीम, सावूद, बहक लाइलाहा इल्लल्लाहा मोहम्मदूर रसूललाह।

On any saturday or tuesday bring four black earthen pitchers. Deposit sand of seven different villages into the pitchers. On tuesday or saturday bring four small sized iron nails from a blacksmith and also bring water from seven ponds/banks of rivers, unfluffed root of silk cotton tree ('Semal' Vrikhsha). Divide all the said objects into four equal parts-keeping a part thereof in each of the pitchers. Then

sanctify all the said things by reciting the said mantra thrice and then seal top of the pitchers with lids. Also apply some amount of oil over all the four corners of each pitcher. Then bury a pitcher in each direction of (that is bury a pitcher each in east, west, north and south directions) the house but, while doing so go on speaking loudly (called Azaan in Urdu) which is an indicator to the followers to get ready for offering worship to Allah').

If the said procedure is followed in its entirety the house shall remain fully protected from all types of problems and troubles.

IX
Rare Mantras of the Jains

Aatal Kursi Mantra to enhance wealth and prosperity

ॐ ह्रीं श्रीं ह्रीं ह्रीं ह्रीं ह्रः कलिकुण्ड स्वामिने नमः, जये विजये अपराजिते चक्रेश्वरी ममार्थ सिद्ध-सिद्ध, कुरु-कुरु स्वाहा।

Take seven grams of any cereal and infuse the same with this mantra (reciting the mantra seven times). If and when these sanctified grains are put in any other grain thing, it will cause tremendous progress of that progress, and the aspirant will continue to enjoy profits.

Jain mantra for accomplishment of an aim.

ॐ नमो भगवते ह्रीं श्रीं पद्मावी मम कार्य कुरु-कुरु स्वाहा।

Recite this mantra 21 times and then write the desired purpose on the mantra. If a person takes this mantra, while approaching a ruler, his senior officer will get subjugated.

Mantra for self-protection and to end all sorts of evils and problems.

ॐ ह्रीं श्रीं पार्श्वनाथाय, ह्रीं धरणेन्द्र पद्मावती सहिताय, आत्मचक्षु, परचक्षु, भूतचक्षु, डाकिनीचक्षु, सर्वलोग चक्षु, पितरचक्षु, आत्म कश-कश, हन-हन, दह-दह, पच-पच, ॐ फट् स्वाहा।

This a unique mantra of the Jains ascetics. Whenever there is apprehension of ill impact caused by any evil eye/spirit, where there is indisposition, nausea, recite this mantra 21 times and ask the affected person to rinse his mouth and then give this water to ingest. This mantra is capable of removing all his troubles, with subsequent relief.

Use of a coconut to beget a son

Recite the following mantra 108 times over a coconut. Then serve the same to a lady who has passed through her monthly course (menstrution) she will certainly beget a son. This is a true and tested mantra

ऐं नमः ॐ नमो भगवती पद्मे ह्रीं क्लीं ब्लूं त्रिट-त्रिट (अमुक) स्त्री अपत्य हिनाय अपत्य गुण क्षय, सर्वावयव संयुत शोभन सुन्दर दीर्घायु पुत्रं देही-देही, मा विलम्बय-विलम्बय, रां ह्रीं श्रीं पद्मावतीं मम कार्य कुरु-कुरु स्वाहा ठः ठः ठः स्वाहा।

A mantra to dispel all types fever

ॐ नमो श्री पार्श्वनाथाय चिपटी नाम महाविद्याय, सर्व ज्वर, विनाशनिया, या

दिशं पश्यामि, ता ता भवति निः ज्वर, शिरं मुच्छ-मुच्छ, ललाट मुच्छ-मुच्छ, नेत्र मुच्छ-मुच्छ, नासिका मुच्छ-मुच्छ, क्रोधो मुच्छ-मुच्छ, कटि मुच्छ-मुच्छ, पादो मुच्छ-मुच्छ गुटिं मुच्छ-मुच्छ, भूमियां गच्छ महान् ज्वर स्वाहा।

Sanctify horse-beans (Urad) by reciting this mantra for 21 times. Recite a mantra and then throw the grain (one grain only) at the patient it will provide an instant relief by lowering his (fever) temperature. This is a correct, verified and experimented mantra.

Mantra to nale a thief

हां हीं हुं हौं हः ज्वां ज्वीं ज्वालामालिनी चोर कण्ठं ग्रहण-ग्रहण स्वाहा।

Wash rice grains on a saturday night and sanctify the same by recitation of 21 mantras, and then consign the same to a small earthen pot (new and unused). Ignite 'Dhoop' on the sunday morning and let its smoke touch the rice grains. Recite this mantra 21 times again and then serve to the suspected person, whereafter there bleeding will ensue out of the suspected person's mouth.

Jain mantra to stop and cause rainfall

ॐ हीं क्षीं सां क्षं क्षं मेघकुमारकेभ्यो वृष्टिं स्तम्भय-स्तम्भय स्वाहा।

Sit in a cremation ground, while remaining even without a drop of water (thirsty) and recite this mantra whereafter rainfall will cease, even if clouds might hover in the sky but there will not be any rainfall.

ॐ नमो रम्व्यूं मेघ कुमाराणां ॐ हीं श्रीं क्षम्व्यूं मेघ कुमाराणां वृष्टिं कुरु-कुरु हीं सं वौषट।

Recite this mantra one lac times, as per laid down procedure. Whenever rainfall is required, write this mantra on a wooden piece (plank), whereafter, it will start raining.

Navakaar Mahamantra

णमो अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं, णमो लोए सव्वसाहूणं।

This is the most popular Jain mantra and according to jain religion, this 'Panch Namaskar Mantra' is capable of destroying all types of sins and imparting well-being and prosperity. Recitation of this mantra brings in happiness and welfare, because great souls bless the aspirant.

This mantra consists of 35 letters. If the word 'OM' (ॐ) is added at the beginning of this mantra, it becomes 'Namokar mantra' and if a person recites this mantra the aspirant attains strength and accomplishment of his desires. If this mantra is recited for three times and the soil dust thrown (after being sanctified) on an ant, and then if this dust is thrown on any person's head he will get subdued and subjugated.

If a person recites 'Namokar mantra on 'Chaturthi, falling on saturday, and then stands in front of any person and then stands on enemy's right side and mentally recites this mantra, even an arch enemy will be subjugated and behave like an ardent servant. If this mantra is recited in the reverse course, it will impart salvation to an

aspirant or a prisoner gets released from the jail, but never do so without any (specific) purpose. If this mantra is preceded by the words (ॐ) and (ह्रीं) (in the same order), then it becomes a 'Vashikaran Mantra' (enchantment). Before approaching any minister/officer recite this mantra 21 times and keep the image of the person (to be contacted) in the mind, and tie a knot to the cloth of turban which, then, should be worn. If a person, after binding the turban, visits any person, he will be kind, co-operative and helpful so as to solve his (aspirant's) problems'. If the following portion is added to the 'Namokar Mantra', then it becomes a protective device (mantra). It imparts self protection when the composite mantra is tied with a black thread, upon which five knots have been tied. This mantra, with black thread having five knots, should be worn by an aspirant so that he remains fully protected.

To stop bleeding in a lady

ॐ नमो लोहित पिंगलाय मातंग राजाना स्त्रीणां रक्तं स्तम्भय- स्तम्भय ॐ तद्यथा हुसु-हुसु, लघु-लघु, तिलि-तिलि, मिलि स्वाहा।

Take a red thread, fold and twist it. Apply seven knots to the twisted thread and, then, recite this mantra 21 times. If this twisted and sanctified thread is tied to the bleeding lady's left foot's big toe, it will immediately stop bleeding.

Mantra for seeking employment and livelihood

ॐ नमो नगन चीटि महावीर, हूं पूरों तोरी आशा, तूं पूरो मोरी आशा।

Take parched rice one kg, sugar or raw sugar 250 gms, clarified butter (ghee) 125 gms and shuffle all the contents. Get up early in the morning and go to place where there is hole of ants. While reciting this mantra, go on keeping the mixture bit by bit, at the site of ants' hole. This practice should be continued for 40 days at a stretch - it will provide employment without any loss of time which is an accomplishment of one's desire.

Mantra to obtain food, without making any demand

ॐ रत्नत्रयाय मणिभद्राय महायक्ष सेनापतये ॐ कलि-कलि स्वाहा।

Take a tender branch of any tree, whose branch is used as a tooth brush. Dice this tender branch into seven parts and sanctify the same by reciting this mantra for 21 times and ingest the same by mastication or simply use the pieces in the form of a tooth brush which must be thrown away after use-it will enable an aspirant to acquire food, without being demanded, that is one does not have to beg or request for food from any person. This is unique mantra for the ascetics and saints.

Mantra to Control Padmavati

ॐ आं क्रौं ह्रीं ऐं क्लीं ह्रौं पद्मावत्यै नमः।

If this mantra is recited on string bead of coral for 1,25,000 times, one can have the 'Darshan' (see) of goddess Padmavati who appears in person in front of her devotee. If this mantra is recited for 12,500 times, the aspirant can see her in his dream. 'Darshan' of

goddess Padmavati bestows plenty of wealth over her devotee and goddess of wealth, Lakhshmi, will have her abode upon his tongue.

Jain Mantra that enables a person to see hidden treasure

ॐ ह्रीं धरणेन्द्र पार्श्वनाथाय नमः निधि दर्शनं कुरु-कुरु स्वाहा।

Recite this mantra, while keeping the eyes closed, for 1,25,000 times. Then touch your eyes with your hands but continue to recite the mantra. After doing this, much, the aspirant will be in a position to sight the wealth or treasure which is buried beneath the ground.

X

Yantra

'Yantra' holds a supreme status amongst all the occult sciences and disciplines and 'Tantra' and 'Mantra' are the elements which help it. Hence Yantra is an entry gate to all the occult sciences and result oriented accomplishments, and yantras are an aboding places of all deities whose seat lies at some place, direction, region or zone corner or angle and they feel elated at their designated places in a yantra but in the centre place of a yantra resides the chief deity who is installed and worshipped at that place. Yantra is the body of a mantra wherein the laid down ritual related practices lie hidden in the same way as a building is hidden in house plan (diagram) or a tree is hidden in a seed. There exist certain intricate yantras, like the mantras, which are protected by protective worship. On the contrary there are certain yantra which yield instant and desired results to an aspirant even when simply glanced by him. Shri yantra, Gayatri yantra and Bhairava yantra fall under this category, as merely an observance thereof yields auspicious results. The scholars have laid stress on the fact that there is practically no distinction between a yantra and deity, in the same way as body and soul, though looking apart, are still the same - this may be the reason as to why the deities never feel apeased, without the yantra being worshipped.

There are certain yantras, which are based on numerical numbers (though duly sanctified), and no worship is required to achieve the desired results and results have enthrilled and amazed even many persons. Our asceties and sages have achieved such amazing results which spell-bound the onlookers - 'Beesaa' and' Panchdashi' yantras can be reckoned in this category. In short we can easily conclude yantras, like mantras, are replete with tremendous potential. For the guidance and benefit of our discerning and scholarly readers, we are mentioning, herein after, only those highly powerful and miraculous yantras which have proved true and effective. I can only assure that the yantras and related details are authentic, true and fully experimented and tested, so to say, but we are not accountable if the desired results fail to ensue favourable results or there are failures, because success depends on total adherence and practice to which every person can measure. It has been aptly declared by our scholars -

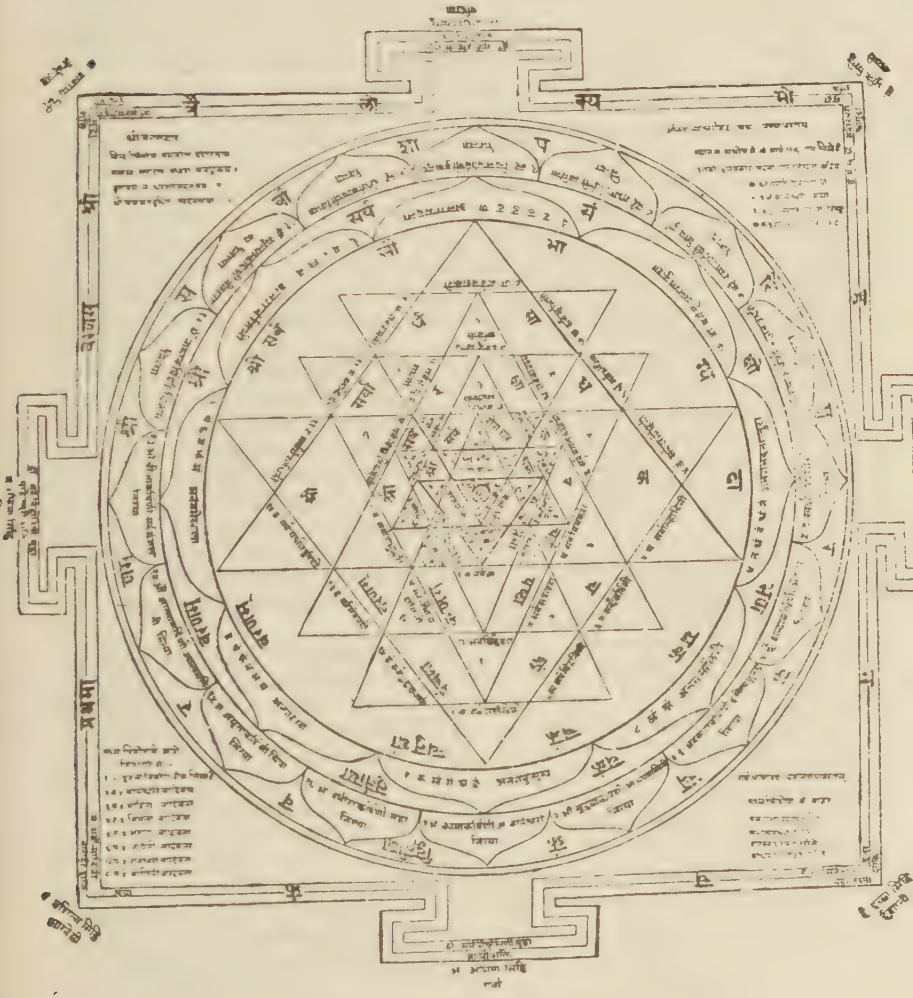
औषधीमणि मंत्राणां, ग्रहनक्षप्रतारिका।
भाग्यकाले भवेत्सिद्धि, अभाग्यं निष्फलं भवेत्॥

- Dr. Dwivedi.

XI

An infallible 'SHRI YANTRA' to Acquire Wealth, Money and Prosperity

|| Shri Yantra ||



To acquire wealth, prosperity, leisures, pleasure and riches 'Shri Vidya' and 'SHRI YANTRA' hold a unique and unassailable status 'Shri Vidya' is also known by the name of 'Shataa-khshri Param Vidya' whose basic mantra consists of only one hundred words and if an aspirant continuously repeats this yantra for 100 times, he will accomplish his desire instantaneously. Shrimali Brahmins have been in possession of this knowledge from their lineage, as goddess of prosperity, wealth, Lakhshmi, is worshipped in these families as a family deity- this is the reason as to why the pundits and scholars, who are adept in this knowledge, are all known as 'Shrimali Brahmins'.

My lamented father used to relate many interesting episodes relating to 'Shri Vidya'. He disclosed that gold slabs, buried under the foundation of renowned Somnath temple, in Saurashtra, had been inscribed with this yantra, and due to this reason the Shrimali Brahmins used to worship there with 'Panchopchaar' method - this is the reason behind the presence of wealth there as, even the pillars were studded with gems and stones ammounting to millions of rupees. Mohammed Ghaznavi got allured by immense wealth in the temple, so he plundered the temple, fragmented all gem-studded in pillars, resulting in fragmented distortion and so breakage of this yantra. Since then, this temple is now without 'Shri Yantra'. During my sojourn to south India, I visited Tirupati Balaji temple where I noticed the inscription of this yantra at the back of the idol and is being still worshipped as per laid down parametres. Even now income of this holy place runs into billions, even though the temple is under control of the state government.

Method of worship of Shri yantra is a universal found-ation of worship of other yantras. There is a succinct reference to its mode of worship 'Tripropanishad', detailed and nomenclated as 'Kadihadi' Vidyas. In south India, it is the most prevalent discipline of knowledge (pertaining to 'Shri Vidya'), Shri Shankaracharya is deemed to an incarnation of lord Shiva. He has explained the piety and utility of this knowledge in 'Saundarya Lahari' and 'Prapanchsar'. This knowledge was passed on to Shri Govindapacharya by Shankar acharya, the former acharya's guru (Teacher), Shri Gauda Padacharya, received this knowledge from none other than lord Dattatraya himself. Hence this is the most ancient knowledge.

There is a tradition that a desciple should visit a household of some brahmin and beseech for donation of alms, in the form of food and eatables. In accordance with this laid down norm/tradition acharya Shankar visited the house of a brahmin for seeking food but the poor fellow had not even a fistful of rice to offer. The brahmin's wife weepingly put a myroblan (AMLA) at the hand of the beggar and related her woeful story of extreme penury. Her lamentation moved Shanker emotively. He, while standing there invoked the presence of goddess, Lakhshmi by chanting hymns in her praise. His prayer was so forceful and appealing that she herself appeared before Shankar, and said, My son, I know your motive but this poor Brahmin did not perform any noble deed nor even offered any donation to anyone in the previous life, and these negative factors have bound my hands to help these poor people.

The acharya in a beseeching tone told the goddess, "It hardly

matters whether this brahmin didn't do any noble deed in his previous life but he has performed a noble deed now by offering an 'Amla' to a beggar like me, even if nothing else was left for his family to eat, hence he has earned nobility which is a sufficient factor for you to relieve this family of its penury. "

Shankar's argument and appeal disarmed, as it were, the goddess who was then, kind enough to shower riches in the form of 'golden Amlas' in plenty on the brahmin. Thereafter the acharya, returned to his guru's ashram. When the brahmin lady got up next morning, she was thrilled to see golden amlas scattered everywhere in the house. This episode has been detailed in the IV canto of 'Shankar Digvijaya. So it can be easily concluded that not only 'Shri Vidya' bestows riches and propserity upon a person but even the devotees of Shri Vidya are also capable of bestowing their favours on the needy persons. To understand Shri Vidya it is necessary to understand, as a first step, what norms are required to be adhered to by the (prespective) devotees: if any person performs worship of this yantra, with complete devotion and humility, most of the aspirants acquire plenty of money and wealth, and it has been noticed time and again.

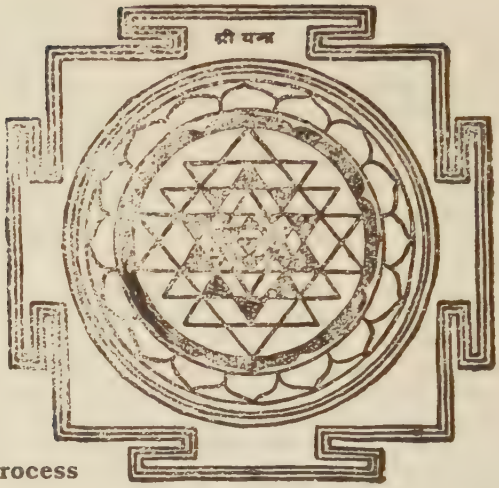
Progress and submergence of entire universe is attributed and assigned to Shri Vidya. Human body's measurement measures upto the length of 96 fingers, hence all the units of this yantra also measure upto 96 fingers' length and the centre point (dot) is indicative of basic 'Shakti'. First central angular point is said to be the seat of 'Shambhu' eight angles denote/signify presence/seat of Ashta Vasu(s), sixteen petals represent sixteen parts of moon's division which merge into eight phases/parts of moon, the three lines denote conquering of all the three worlds, and the four doors are the entry point to all the four directions by which a devotee can acquire all the riches and comforts. This yantra attracts the wealth conferring rays in the orbit, which attract the electrons. The electrons, aided by these rays, reflect on a person's body, thereby glorifying and shining his facial appearance and the place of worship.

There are, in all, 43 corners or angles in the yantra, including four straight and three reverse angles. If a devotee recites 'Shri Sukta', he will appease Lakhshmi who bestows her riches and wealth over him. But tangible results cannot be attained without the assistance and guidance of a 'guru'. The scholars maintain that even God himself cannot derive any mileage nor succeed in the mission, if Guru's help is not forthcoming.

So much has been written about this yantra in 'Tantrik' literature and treatises, that the description outstrips the description of all other yantras. Every month I receive number of letters from the inquisitive readers, about guiding them as to which is the most appropriate and subtle mantra which should recited for deriving quickest and optimum mileage out of such a mantra. For the benefit and guidance of my discerning readers, I quote, hereunder, the rarest mantra—

"ॐ श्रीं ह्रीं क्लीं ह्रीं श्रीं महालक्ष्म्यै नमः।"

Shriyantra



Experiment and Process

Those who are capable of performing 'Avaran Pooja' should utilise 'Shri Yantra' alongwith 'Beeja Mantras'. According to the scholars gold and silver metals are the abode(s) of Lakhshmi, hence the mantra should be engraved/inscribed on golds or silver plates/sheets, because it is easy to reinstall and decorate them. If a ring is made of gold, silver and copper/tri-metal/and Shri Yantra is inscribed thereon, it is more effective. Our office has given processed rings to the aspirants and the results have been thrilling and marvellous. If this yantra is written with 'Ashtagandha' (eight fragrances) on a 'Bhojpatra' and kept in the purse, the purse will over flow with currency notes, and this is tested and authentic experiment.

Shri Mahalakhshmi Yantra

If you careful watch, study and observe the diagram, given hereinafter, you can derive the desired favourable benefits, provided the relevant requirements are fully complied with.

Make a sketch of Lakhshmi who is shown seated upon a lotus throne, is served by (intoxicated) elephants, her face is cheerful, draw margins on all sides so to close all the corners, draw a hexagon, a circle and an eight-petalled lotus. If the picture is not handy or cannot be sktеched, the same can be substituted with only the yantra being written in the centre. Such a diagram of Lakhshmi is called as 'Jyeshtha Lakhshmi'. If Mahalakhshmi is shown seated, and is being sprinkled water by the elephants from both sides, with the aid of two golden vessels, she will be called 'Gajalakhshmi', To initiate the process of worship, keep a photo of Lakhshmi in front of you and complete 1/1/4 lac recitations of the following mantra within forty days, but use a string-bead (Mala) of lotus seed (Kamal-gatta). After conclusion of recitation and other related rituals, the adherant's wishes get fulfilled. This way this mantra can be validated and sanctified. on the final day of worship, offer leaves of bael tree,

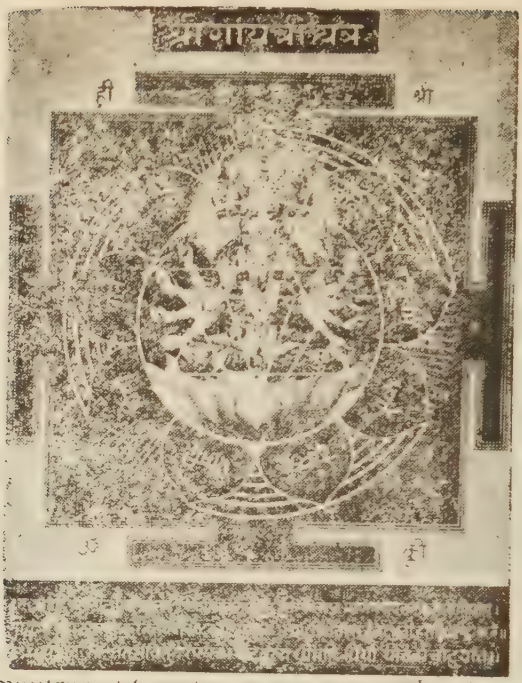
Shri Mahalakhshmi Yantra

lotus leaves or herbs saturated with milk or with kheer at the havan, (sacrificial fire, oblation). Also serve white food eatables to five pious virgin girls- this way, if all the requirements are fully complied with and completed, both the mantra and yantra get validated, whereafter the devotee's financial position will improve, his business will progress, prosperity enhance, and money will flow in from all sources and directions. The aspirant will become more agile, active and, above all a high profile prosperous and wealthy person.

Mantra

ॐ श्रीं ह्रीं श्रीं कमले कमलालये प्रसीद,
प्रसीद श्रीं ह्रीं श्रीं ॐ महालक्ष्म्यै नमः।

Words fail to describe the significance and greatness of Gayatri mantra which is considered to be the top-most mantra out of all other mantras. Sketch a picture of Gayatri having five mouths, eight arms, seated on a lotus throne, and in a blessing appearance. She should be covered with 'Bhoopoor, a dot, triangle, reverse hexagon and eight lotus petals. Write the word 'तत्' on all the eight petals (start with भुवः) 'OM' on the middle dot, 'भूः' on the central angle of triangle , and 'भुवः' on left and 'स्वः' on right side respectively. After doing this much, instal this mantra on some auspicious day and



recite 1¼ lac mantras of Gayatri, using a string-bead of Rudrakhsh beads. Recite 12,500 mantras at the time of sacrifice, and offer sesamum barley, raw sugar, sweetmeats and fragrant herbs (all combined and mixed up together) and make an offering at the sacrificial fire. At the time of final offering (Poornaahuti) wear a sacred thread (Yagyo paveeta) and entertain 5,11 or 21 brahmins. This is how Gayatri mantra can be validated. When Gayatri goddess gets pleased, the devotee not only attains and acquires wordly riches and achivements but also attains supernatural and spiritual attainments, apart from a celestial personality, sharp intellect and receptive power; an effective oratory and capability to curse and bless others.

Gayatri Mantra

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि धियो योनः प्रचोदयात्।

If a pictorial Gayatri Yantra is not handy, reproduce the above yantra on a leave of bark tree or a copper sheet. This yantra has ten sub-divisions such as, 1. Dot. (Bindu), 2. Triangle, 3. Circle, 4. eight petals, 5. Hexagon, 6. Two circles, 7. again two circles 8. again eight petals, 9. again eight petals and 10. 'Bhoopoor'- If all the descriptions, given above, are incorporated, it constitutes 'Mahaan Gayatri Yantra' but it must be installed by some scholarly brahmin who is fully adept in and conversant with the laid down procedure. If an aspirant wears yellow clothes, sacred thread, eats only pious and pure food, maintains celebacy and keeps on fast for 40 days, recites 1/1/4 lack Gayatri mantras then only goddess will get appeased whereafter she will be pleased to fulfil all the desires of the aspirant, whatever what

Shri Shri Gayatri Yantraraaj

his demands are. It is only due to the sober and appealing impact of the goddess that a person attains celestial glamour, gets disenchanted and withdrawn from worldly affairs and devotes himself to the service of other people, apart from being a spiritual person.

Miraculous Yantras for fulfillment of various desires.

BAGLA YANTRA - FOR DECIMATION OF ENEMIES

(अद्भुत् सिद्धिदायक शत्रुनाशक बगला-यंत्र)

Ours is an era of struggle and ambition, when there is a mad race to surpass all other persons. There is no envy, affection and attachment, rather these noble qualities have been replaced by jealousy, hatred and ill will, resultantly we witness everywhere emergence of strife, struggle, restivity, hatred, violence, paucity, insensitivity, fiends, interracial struggles have given vent to litigation, mutual acrimony and quarrels in petty matters, and all such negative activities forebode mental torture and fear psychosis.

In such odd and unfavourable situations tormented, hapless and forlorn people can seek solace and support from worship of Baglamukhi. All the believers in 'Mantra', 'Tantra', 'Yantra', the sages and ascetics concur that a person can stay happy, peaceful, safe and reassured when he has no enemies nor the enemies are in a position to take better of him. Hence to emerge victorous in legal cases, defeat the enemies, and tame the adversaries in competition, art of oratory, criticism, to embrace success, to enhance prestige and activity, to nail the enemies, this yantra is an unquestioned and reliable device.

Business persons have been seen to use this yantra for progress in business related activities, political leaders for harming their rivals and general public for favourable judicial verdict and success.

I have experimented with this yantra once or twice during my life time and also performed it for one or two persons and results were favourable. Since then my faith in the capability of this yantra has grown immensely.

But, remember, the performance of this device must never adhered to, in order to torment and harm gentle and faultless persons, rather it should be employed to seek favour of an officer, to help an innocent person for being punished, to seek freedom from bondage, to defeat an adversary, to motivate an offer to give a verdict in your favour etc.

If, however, the aspirant, even after following the laid down norms and practices, fails to derive any tangible and favourable result, then it is advisable to give up the practice at once. If, despite the infavourable results, you still persist with continuing the performance, due to your sticky nature, you might succeed in your mission, but you have to hear the brunt for wrong indiscretion. If an obstonate and obdurate child continues to demand a certain object from his mother who, under a fit of anger and frustration, may deliver the desired object to her child but she can also slap him - this is my personal experience in this regard. A wise person understands this and takes note of the adverse results but an obstinate and infuriated person suffers the consequences in the form of death of a son, wife or even his own death. In my opinion, there are three reasons which necessitate emergence of the said painful episodes, viz

1. The person, against whom the yantra is targeted to be employed, may be an upright, pious and innocent/faultless person.
2. The targeted person, against whom this yantra is intended to be used, may himself be an ardent follower/devotee of the goddess.
3. You may yourself be flouting the laid down principles and procedures including wrong pronunciation, erratic and faulty ritual performance or you may not be competent to perfrom the ritual.

Rules relating to performance of this yantra

Never perform worship under open sky, nor in the terrace of the house, nor while wearing any stitched cloth, nor while wearing only cloth. There must be, at least, two clothes-one Dhoti' and one small wear/like an underwear or so.

The aspirant should on a yellow seat; yellow flowers and yellow

rice should be used during worship. Use only a string bead of 108 turmeric (pieces) beads, if it is possible, otherwise use a string bead of 54,36,27 or 9 beads of turmeric Food - Take milk, tea, fruits or dry fruits at noon. At night take 'Kheer' with saffron, laddoos of 'Besan' (gram flour) yellow vegetables, using black salt and black pepper in the cooked vegetable. Red chillies must never be used. During worship period, the devotee should observe calibacy in word, deed and thought and recite 1¼ lakh mantras. Recite 1/10th number of mantras at the end of performance through yagya in the form of libation of water, 1250 mantras to be recited at the time of 'Marjan' (cleaning', wiping) and then entertain 125 Brahmins. But, do not forget to keep picture of goddess Baglamukhi in front of your eyes, during the entire period of performance and also that no other person should sight/see you performing this worship.

Method to use Bagla Mantra

First of all resort to 'Bhoota-Shuddhi' and then 'Atma Shuddhi'. Then take Coins, (money) rice, flowers and water in your hand and make a resolve (Sankalpa). At the end of resolve add this mantra-

"मम समस्त सद् अभीष्ट सिद्धर्थ..... (यहां कार्य प्रयोजन को कहें) श्री भगवती पीताम्बराया श्री वगलामुखी देव्या: यथा लब्धोपचारेण पूजनमहं करिष्ये"

After reciting the above mantra, release water, rice etc and then speak out four object to attain a particular end (viniyoga).

Viniyog Mantra

'ॐ अस्यश्री वगलामुखी ब्रह्मास्त्र विद्या मंत्रस्य नारायण ऋषि: अनुष्टुपछन्द: वगलामुखी देवता वीजम् कलींशकिल ह्लींलक: वगलामुखी प्रसन्नार्थे जपे विनियोग:'

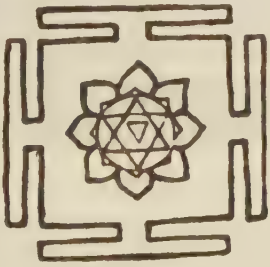
Nyaasa (Pledge)

ॐ ह्रीं अंगुष्ठाभ्यानम:॥ ॐ ह्रीं मध्यमाभ्यानम:॥ ॐ ह्रं ह्रीं अनामिकाभ्यानम:॥ ॐ ह्रीं कनिष्ठिकाभ्यानम:॥ ॐ ह्रीं करतलकरपृष्ठाभ्यानम:॥

Yantra worship and emancipation (Yantra Poojan Aur Yantra Udhaar)

Yantra emancipation

(यन्त्रोद्धार:) - त्र्यस्त्रं वृत्तमष्टदलम्पद्मम्भूपुरान्वितम्।



That is, there is a triangle in the middle portion, then a hexagon, then a round circle, eight petals above this circle, and then 'Ashta Pushpa' (eight flowers) and finally one 'Bhoopur'- This is the form and formation of Bagla yantra. Ancient Tantriks, Kali Tantriks, Shaakta pramod and Mantramahodadhi' rely on and use this type of yantra.

A specific 'Baglamukhi' yantra for accomplishment (of desires and aims)

Emancipation of yantra

A dot in the mid centre, then a reverse triangle, a hexagonal circle, circle of eight petals, sixteen and 'Bhoopur', If this specific yantra, in the form and order suggested above, inscribed on a bark

leave (Bhojpatra), copper or gold plate, then it is said to be more effective. When decimation of a specific enemy is the sole factor for performance of this ritual, then substitute the word *ह्रीं* with *ह्लीं*

Worship of the yantra

Take some rice grains in your hand, fix your concentration on the central dot of the yantra and recite this mantra-

"ॐ नमो नित्यं वगलामुखी एहि-एहि मण्डल मध्ये अवतर-अवतर सान्निध्यं कुरु-कुरु स्वाहा महापद्म वनान्तस्थे कारणानन्द विग्रहे। सर्वभूत हिते मातरेहि परमेश्वरी। देवीशिभक्ति सुलभे परिवार समन्विते यावदत्त्वं पूजयिष्यामि तावदत्त्वं सुस्थिरा भवः।" (चावल यंत्र पर छोड़ दें।)

Then place rice on the yantra

Mantra for meditation (Dhyaana)

सौवर्णासन संस्थितां त्रिनयनां पीताशुकोल्लासिनीं।
हेमाभाङ्गरूचिं शशांक मुकुटां सच्चम्पकस्त्रग्युताम्॥
हस्तैर्मुद्गर पाशवज्र रसनां संविभ्रतीं भूषणै।
व्याप्तांगी वगलामुखीं त्रिजगतां संस्तम्भिनीं चिन्तयें॥

Thereafter, perform 'shodshopchaar' worship. Then keep an idol of Baglamukhi or the yantra and perform ceremony to impart life (Prana Pratishtha) to the idol or yantra. Then invoke presence of 'Bhagwati' Bagla by offering some coins

Invocation Mantra

Shri Baglamukhi Devi

मध्ये सुधाब्धिमणिमण्डप रत्नवेदी सिंहासनोपरिगतामपरिपीत वर्णाम्॥
पीताम्बराभरणमाल्यविभूषिताङ्गीदेवीन्नमामिधृतमुद्गर वैरिजिह्वाम्॥

Now inculcate the feeling in your mind the form of the goddess, 'Baglamukhi' (Devi) viz : she is seated on gem and diamond studded

throne, is having a yellow lustrous appearance, decorated with jewellery ornaments, is drawing out her enemy's tongue with her left hand and is attacking him with an Indian club (Gadaa). After imagining her above detailed form, at once pay obeisance to her.

Mantra for adoration

जिह्वाग्रमादाय करेण देवी व्यामेन शत्रुन्परिपीडयन्तीम् ॥
गदाभिघातेन च दक्षिणेन पीताम्बरढ्यान्द्विभुजान्नमामि ॥

Then mentally worship the goddess. After this start reciting the fundamental or basic, mantra which is as follows.

Mool Mantra (Basic/fundamental Mantra)

ॐ ह्रीं बगलामुखि सर्व्वदुष्टानां वाचम्मुखं स्तम्भय-स्तम्भय, जिह्वाकीलय, बुद्धिन्नाशय ह्रीं ॐ स्वाहा।

Entire procedure, as indicated and detailed above, will complete the process of 'Sadhana' (devotion worship) of the deity. Some people also add their enemy's name to this mantra and this has also been observed to be effective, rather instantaneously. It has been explained in 'Durvasa-Tantra' that all the noble, wealthy, rich persons, rulers and Kings, who have' penchant for battles, should wear 'Baglamukhi Yantra'. Maharishi Angari, the renowned scholar and ascetic, has written a criticial commentary on 'Kritya' (black magic, Sorcery). According to him if any person is wearing baglamukhi yantra', his 'Pratyangira' Shakti enables him to cause return of the sorcery to his adversary, resulting in decimation of the person who has done this evil act.

According to Mahidhar, the commentator, if any hostile or inimical person has resorted to any type of sorcery, with a view to decimate his enemy, his evil act can recoil on the evil designer, if the targeted person is wearing Baglamukhi yantra. The wearer of this yantra attains miraculous benefits of fame, activity and prestige. This yantra can be worn in the right hand in the form of a ring finger, and a ring made out of trimetal is all the more powerful. Bagla yantra can also be worn around the neck or over the bicept of right arm. A person, who is wearing this yantra, will find his enemy himself approaching and beseech his friendship.

A charm (Spell) for curing paralysis

Get a ring processed out of hoof of a totally black horse and let the paralytic person wear the same. After wearing this ring the patient will never suffer from any paralytic attack, thereafter or till he dies. But hoof procurement, ring processing and wearing must be done on any sunday, during 'Pushya Nakhshatra. Even if latent or initial symptoms of paralysis are noticed in a person, the same can be prevented if the suggested ring is worn at the inception stage, but the underlying pre-requisites must be complied with

Shri Mahakali Yantra

Fundamental/Root Mantra

क्रीं क्रीं क्रीं हीं हीं हूं हूं दक्षिणे कालिके क्रीं क्रीं क्रीं हीं हीं हूं हूं स्वाहा।

This fundamental yantra consists of 22 words. If an aspirant desires to posess comforts, peace, wealth prowess and progress, he should recite (*'ॐकालिकायै नमः'*) mantra, which consists of eight words - its (Mantras) Rishi being Mahakaal, Meter- Beej (root)-'Aadya; Shakti-krodha varna/an angry appearance/, Viniyoga (attainment of motive or end)- accomplishment of all desires, comforts etc. and deity - Mahakaali. In mystical (Tantrik) treatises eight types or forms of 'Kaali' have been mentioned. Viz. 1. Dakshin Kaali 2. Bhadra kaali 3. Sham shan kaali 4. Kaal kaali 5. Guhya kaali 6. Kaam kalaa kaali. 7. Dhan kaali 8. Siddhi kaali and 9. Chand kaali. Worship of Mahakaali is claimed to be an infallible device. Daily recitation and worshsip of this yantra will automatically ward off ill effects, disease and obstacles, apart from defeat /decimation of enemie.

Siddha Surya Mahamantra

Carefully and intently observe the following diagram of this yantra which is designed for all the rituals and practices attributed to sun. This yantra has a dot, a hexagon, eight petals and 'Bhoopoor' and is

rightly called and known as Siddha Surya Mahamantra. If the ceremony of 'Prana Pratishtha' is practised after which the devotee should worship this yantra, his self-power and confidence will enhance, his father will enjoy a long life, status will elevate in the eyes of the ruler, one can get job, his eye-sight will also improve. If picture of sun is kept by the aspirant of him, 'Aditya' Hriday' read, water offered to sun, he can achieve his goal in a short time.

Shri Shri Siddha Surya Mahayantram

The following yantra is a composite mantra of Shri Ganesh and Shri Lakhshmi, the former bestows all sorts of prosperity and accomplishment, and the latter bestows wealth. Inscribe this mantra with, Ashtagandha' (eight fragrances) on the festival of Diwali or Dussehra, on the bark leave or a silver sheet and then there should be 'Prana' Pratishtha of this yantra. After performing the said procedure this yantra should be kept in a treasure chest, Almirah or at the place of worship. Recite fundamental (mool) Mantra 1008 times and then perform sacrific with 108 recitations of this mantra, recite 11 mantras at the time of libation and wiping. If the aspirant does, as suggested above, this yantra will begin to show its effects, in addition to providing immense wealth, fascinating other people and keep them in good humour.

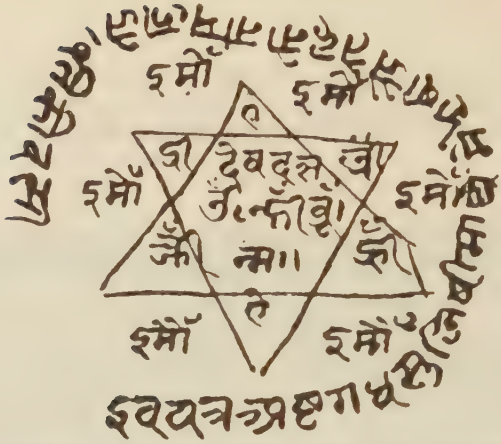
Shri Lakshmi Ganesh Mahayantra

वीजापूरगदेक्षुकार्मुकरूजा चक्राब्जपाशोत्पल,
व्रीह्याग्रस्वविषाणरत्नकलश प्राद्यत्करास्भोरूहः।
ध्येयो वल्लभयां सपद्मकरया श्लिष्टोज्ज्वलद्भूषया,
विश्वोत्पत्तिविपत्ति संस्थितिकरो विघ्नेश इष्टार्थदः॥

Fundamental Mantra

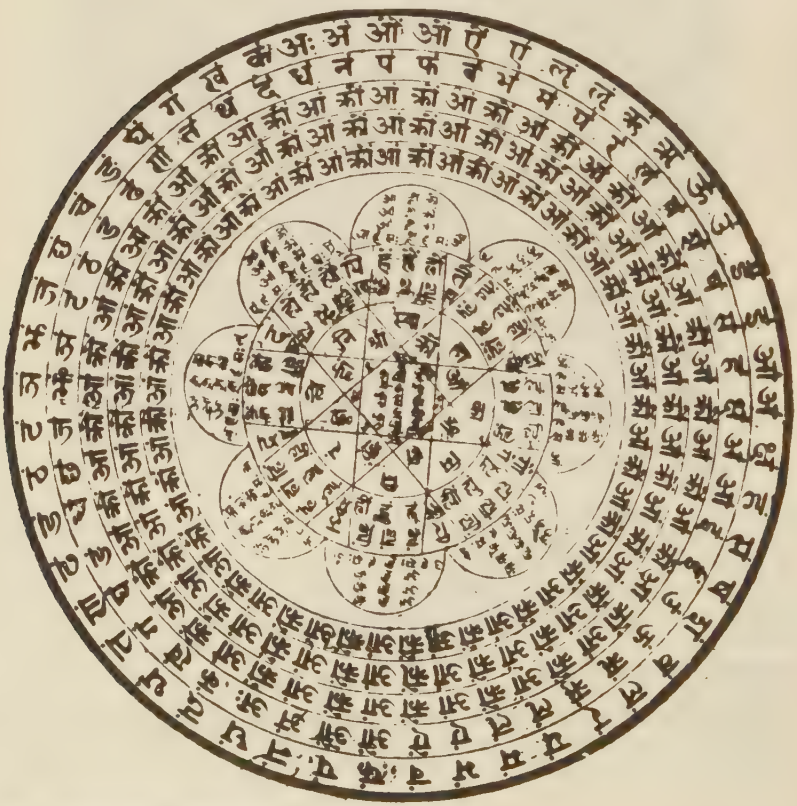
ॐ श्रीं ह्रीं क्लीं ग्लौं गं गणपतये वर वरदे सर्वजनं में वशमानय स्वाहा।

Pagri Jeet Yantra



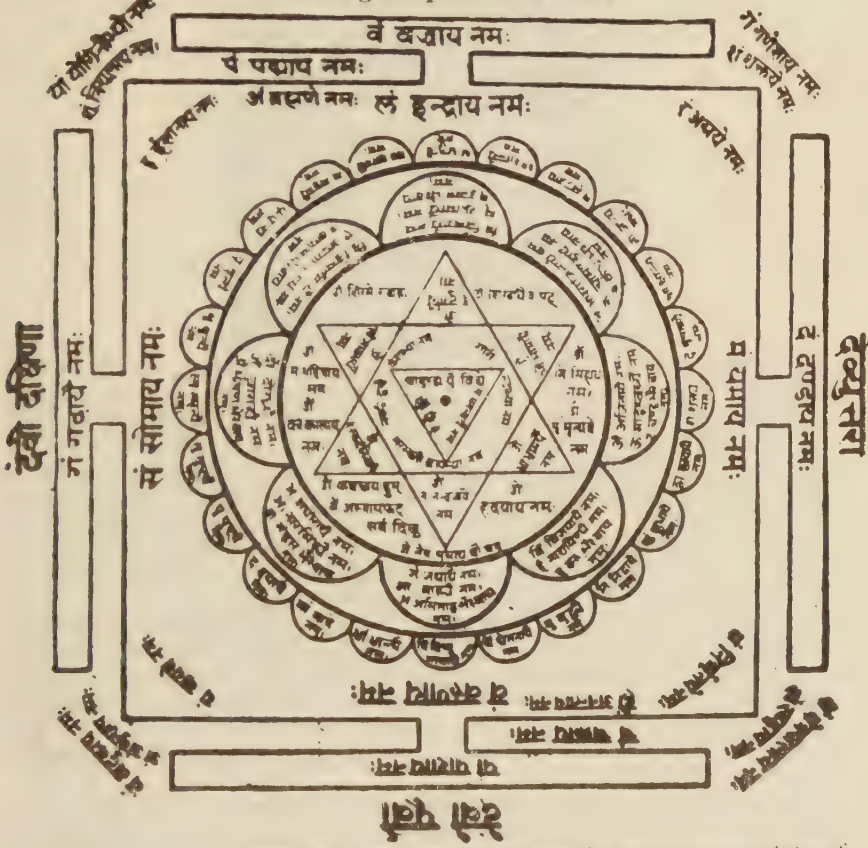
Inscribe this yantra on a bark leave and use 'Ashtagandha' for writing and also write the name of the person (inplace of 'देवदत्त') who is desired to be turned in your favour. Than keep this yantra in your turban, cap/hat or tie in a wearing cloth. Remember your deity and then go to the desired person, your aim will be accomplished.

Deepak yantra



This yantra contains all the vowels and consonants of Devnagri script and it is credited with divine power due to its miraculous fame and effects. The yantra may be inscribed on copper or silver plate or on a bark leave. Get the same framed. If 'Panchopchar' worship is performed on the lamp (Diya), 'deepak' is kept in the centre of the circle, the devotee acquires instant success in achieving his aim. These yantras themselves become effective, due to their capacity to cause obstruction. Do not forget to keep fragrant flowers and rice near the lamp.

Shri Durga Saptshati- Yantra



One cannot accomplish any result unless this yantra consists of triangles, hexagon, eight petals, twenty four petals and 'Bhoopoor', as directed in the treatises. If ceremony of concentration should be performed and Durga is worshipped daily, the aspirant is bestowed with instant success. This yantra is installed on the highest pedastal of worship while performing rituals pertaining to Shatchandi, Lakhsha chandi and Durga through sacrifice. For the last 50 years this yantra, inscribed on a 9" x 9" square sheet of silver, remains installed in our worship place, and we have experienced highly beneficial and miraculous results.

Shri Batuk Bhairava Yantra

According to 'Shivsaagarsaar', Batuk Bhairava gets appeased without delay, (whereas other deities get appeased after prolonged worship) and the outcome is rather instant. Before embarking worship of Batuk Bhairava, the aspirant should resort to 'Veer-Shanti' because without worshipping Bhaironnath, the desired aims remain inaccomplished. If 1. Chanda 2. Prachand 3. Oordhvakesh 4. Bheeshan 5. Abheeshan 6. Vyomakesh 7. Vyomabaahu and 8. Vyoma Vayaapak are invoked or appeased and worshipped with suitable offerings, no obstacle occurs during worship of Batuk Bhairava. Offering of 'Deep' is desirable during the worship of Batuk Bhairava.

A Yantra, consisting of triangle, hexagon, circle and all the four directions (Corners), should be processed for Batuk worship, writing 'Shri' (श्री) in the centre, and names of all the eight Bhairavas on all the eight corners, and fundamental (base or root) mantra is written on south side. This mantra should be animated (Prana Pratishtha), whereafter recite 'Bhairava Stotra' and 10,000 mantras be recited at the time of oblation to fire.

ॐ ह्रीं बटुकाय आपदुद्धारण कुरू-कुरू बटुकाय ह्रीं ॐ स्वाहा।

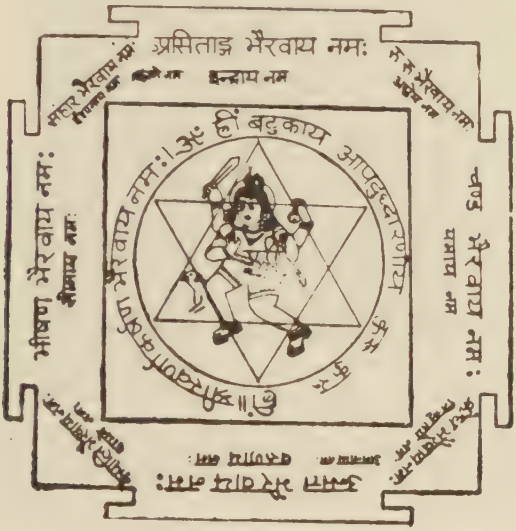
Then, as per the number of words in the mantra, 21 cotton wicks or raw cotton should be processed and ignited, food items for donation should be kept thereon, and then released in a pond or flowing water of a river- this is the process by which Bhairava can be quickly appeased, under noted mantra is to be recited when resorting to Deepak Daan'.

ॐ ह्रीं श्रीं क्लीं ह्रीं श्रीं बं सर्वज्ञाय महाबलपराक्रमाय बटुकाय इमं दीपं गृहाण सर्वकार्यार्थं साधकाय दुष्टनाशय-दुष्टान्नाशय, त्राशय-त्राशय, सर्वतो मम रक्षां कुरू-कुरू फट् स्वाहा।

Shri Swarna Karshan Bhairava Yantra

ॐ ऐं क्लीं क्लूं हां हीं हूं सः वं आपदुद्धारणाय अजायलब्द्वाय लोकेश्वराय स्वर्णाकर्षण भैरवाय मम दायिद्रय विद्वेषणाय ॐ महाभैरवाय नमः।

This mantra should be recited 10,000 times and 1,000 recitations of the mantra be made at the time of oblation. If this procedure is adhered to, it will remove an inmate's penury and also free him of debt, bestow happiness, prosperity, apart from enriching him plenty of gold. This experiment should ideally be performed from fourth to fourteenth day of black phase of moon, when it imparts beneficial gains, apart from of kheer, wood pieces of bael tree and lotus flowers - these offerings are said to impart plenty of money and wealth to the aspirant

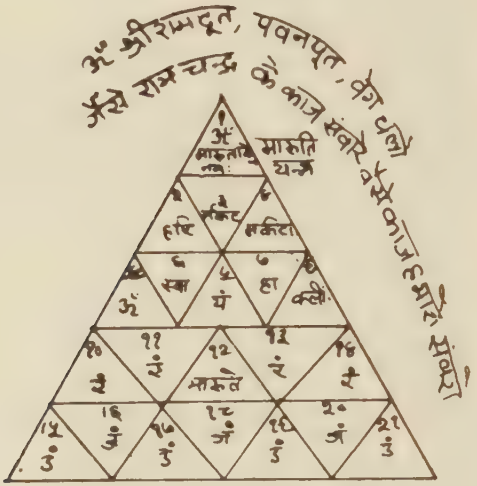


A spell to remove moles

Take as many grains of horse bean as there are moles, keep these beans in a black piece of cloth on sunday night, apply a knot in the centre and a knot on each of the sides. Now the patient should keep this cloth underneath his pillow and go to sleep. Early in the morning without uttering even a word and also without being obstructed, or confronted, spread the cloth on the surface and walk three times thereon. Thereafter, silently throw this cloth into some well. As the grains continue to decay, the moles will also start vanishing.

A miraculous yantra to ward off chances of accident through vehicles.

A miraculous yantra to dispel chances of any accident through (any) vehicle



This is an infallible Shatiar yantra which rules out and also dispels chances of any vehicular accident. Whenever any new vehicle, like car, scooter, bus, truck is purchased, affix/install this yantra at the frontal portion (say wind screen) of the newly purchased vehicle. It is a belief that lord Hanuman's blessings will not let the vehicle meet any accident, even if suddenly, when all the impending calamaties will get averted, and the vehicle will reach its destination at the designated time and place, safely and without being harmed and subjected to any accident. It is a well known fact that Arjun's chariot never got, even remotely, affected during the time of Mahabharat battle, and one has reason to presume there must have been installed 'Hanuman Dhwaj' (Flag of lord Hanuman) over his chariot.

Process

Visit a Hanuman temple on any tuesday and write this yantra on a bark leave with ink of 'Ashtagandha' (a liquid of eight fragrances) or else get it engraved on a copper plate or sheet. Recite the following mantra 1008 times, offer jaggery and other offerings to lord Hanuman, including vermillion (Sindoor) and red flowers. Then keep this yantra in a 'Taabiz', having four corners, affix it to the vehicle, as suggested above, and watch for yourself the miraculous effect of this yantra.

Fundamental Mantra

ॐ मारूतात्मने नमः हरि मर्कट मर्कटाय स्वाहा,
ॐ क्लीं रं रं मारूते रं रं उं जं उं जं उं जं उं।

This way, this yantra will serve as a protective shield for the vehicle, because its installation', is backed by sanctification of the mantra which renders it protective capability, resulting in increased profits through use of the vehicle. This experiment is fully tested, verified and factual. Such yantras have been processed at the instance and under guidance

of our revered guide and teacher, Shri Dwivedi. If any person desires to procure the said yantra', he may contact us at the office of 'Agyata' Darshan'.

-Satyaveer Shastri

Ghantaakaran Mahaveer

Hindus believe existence of sixty four 'Yogini's and fifty two 'Veers' and out of these 'Veers' Ghantaakaran is also a 'Veer' (Betaal) who has been accorded an important status by the (latter) followers of Jain religion. It is believed that Ghantaakaran Veer's prowess starts showing favourable results, even before the sound of bell is heard. To begin with, inscribe the following mantra on a bark leave, using 'Ashtagandha' as a writing fluid (ink) and then infuse life into it. Then sanctify this yantra on Holiday, Diwali or during eclipse by reciting 10,000 mantras. This mantra is extremely effective to ward off damaging impact of evil spirits, ghosts, fiends, witchcraft, sorcery, black magic etc. If an affected person is incantated with this mantra, with the help of a peacock feather or knife, he gets instantly relieved of the damaging impacts, cast upon him.

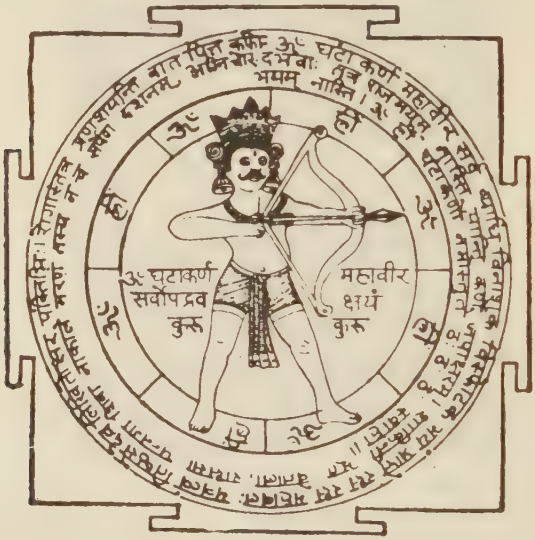
Fundamental Mantra

ॐ घण्टाकर्णो महावीरः सर्व व्याधि विनाशकम्, विस्फोटकभयम् प्रापते रक्ष-रक्ष महाबलः। यत्रत्वंतिष्ठसेदेव लिखितोक्षर पंक्तिभिः रोंगास्तत्र प्रणश्यन्तिः वात पित्त कफोद्भवः तत्र राजभयम् नास्ति यान्ति कर्णे जपाक्षरंशाकिनी भूतज वेताला, राक्षसा शिवा, नाकाले मरणं तस्य नप् च सर्पेण दंशनम्, अग्नि चोर भयम् नास्ति। ॐ ह्रीं घण्टाकर्णो नमोस्तुते ठः ठः ठः स्वाहा।

Special mention

For acquiring royal favours, wealth, especially decimation of the enemies, and also to cast away damaging impact caused by ghosts and sorcery, water should be sanctified with this mantra and given to the affected person, whereafter the patient will be spared of the fear of fiends, ghosts, diseases and untimely death. This mantra proves more effective and yields quicker results when one tenth number of this mantra is sanctified by offering of guggul Dhoop, and at the time of incantation, the mantra is treated with guggul Dhoop.

Ghanta Karan Mahamantra



This mantra can be sanctified by recitation of one lakh mantras. If this mantra is intended for benefit of some other person, then write his name in place of 'अमुकस्य' and if for one's own benefit then write your own name in place of 'मम'. All the problems and upheavels can be mollified and also a particular person's prosperity and progress achieved by recitation of this mantra.

Mantra for dispelling evil impact of sorcery

अमुक जातकस्य उपरि चिन्ते चिन्तावे, जड़े-जड़ावे, धरे-धारवे, अस्य उपरि कृत कामण-टुमण, नजर-टोकार मध्ये, डाकिनी-शकिनी मध्ये, छल मध्ये, छिद्र मध्ये, इष्ट मध्ये, मूठ मध्ये, ताव-तेजारा मध्ये, रात-दिन, वेला-कुवेला मध्ये, यत् दोषं जातं, पत् परिहर-परिहर, हीं घंटाकर्ण नमोस्तुते। अस्य सर्वान् रोगान्, दोषान्, निवारय-निवारय, दूरीकुरू-दुरीकुरू ठः ठः ठः स्वाहा।

Ghantakaran Mantra to acquire wealth

ॐ हीं श्रीं क्लीं ठं ॐ धण्टाकर्ण महावीर लक्ष्मी पूरय-पूरय सुख सौभाग्य कुरू-कुरू स्वाहा।

Recite this mantra like this - 40 string beads on 'Dhana Trayodashi', 42 on 'Roopa-Chaturdashe', 43 on Deepawali' day. While reciting the mantra sit facing northern side, wear red scarf, use coral string bead, worship Ghantakaran yantra with red sandal, ignite Dhoop, Bateesa, or fragrant sandal sticks. If laid down norms are complied with, the aspirant gains wealth quite soon.

Santaan Yantra (Yantra for being blessed with progeny).

For being blessed with a child following mantra is generally employed-

'ॐ क्लीं देवकी सुत गोविन्दः वासुदेव जगत्पते देहि में तन्यं कृष्ण त्वामह शरणगतः।'

This mantra should be written and sketched, as shown in the diagram, and recite 10,000 mantras, perform sacrifice, whereafter the aspirant will achieve the desired result. In addition, following methods may also be tried.

On any sunday root out 'Rasna' along with its root. Grind the plant's leaves and root with cow's milk (cow should be of one colour only) and then give the same for seven days, to a child, aged under/upto ten years, and also give her 250 gms of cow's milk. If this practice is practised for seven days, even a barren and issueless lady will be blessed with a son.

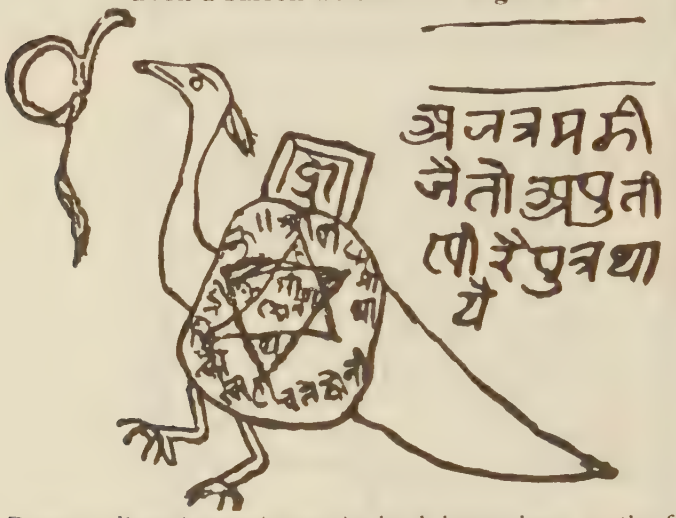
Let Rudraksh and fragrant 'Rasna' be grinded in Cow's milk by a virgin girl (child, preferably), and given to a barren lady, for seven days, whereafter she can conceive and beget a son. This experiment should be undertaken during menstrual period only.

Pull out root of 'Sahdei' plant early in the morning, when it is Pushya Nakhshatra. Soak in butter milk (Lassi) and then let it dry. Reduce the same to powder form and then do as directed above.

Root of 'Jeevopota', given with Cow's milk, help a lady to conceive.

If fibrous root of the fig tree is given to lady, with the milk of a single Coloured cow, even a barren will conceive, but it is not easy to obtain fibrous root. There is another type of tree whose fibrous root is easy to get, but get the same examined by an expert, so as to rule out chances of any confusion.

Even a barren woman can beget a son



Draw replica of a snake on the bark leave then, on the front of it, draw sketch of a peacock in the form of 'Hareenkaar'. On the mid part of the peack (stomach site) write this mantra-

– ॐ ह्रीं गं गणपतयं मत्कुले पुत्रं देहि-देहि पुत्रं देहि-देहि स्वाहाः।

Recite this mantra 10,000 times, perform sacrifice and oblation with 10,00 mantras and, then the lady should tie this yantra around her waist, whereafter she should cohabitate with her husband. If the procedure is followed in its entirety, there is every chance of (even) a barren lady being blessed with a son.

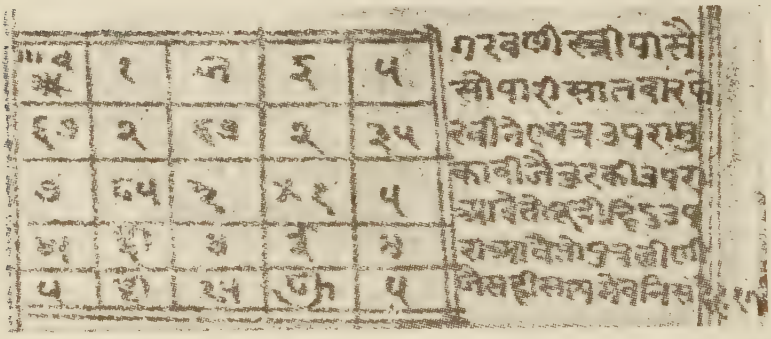
XII

Some of the Rarest Yantras Found in Ancient manuscripts

Find out a suitable day, based on your name, remove outer rind of a coconut and write thereon the above yantra with saffron, also inscribe this yantra on a bark leave and keep 1/1/4 kgs rice, two betelnuts in its vicinity, Ignite Dhoop and an earthen lamp. Keep in mind the person who is to be enchanted. Then process, bring laddoos (1 kg) and mix in the raw mixture shed thin flakes of the coconut. The second yantra should be kept by a lady in her bra and then give laddoo's' to her husband who is to be enchanted. If she keeps this yantra upon her head to exert control over her mother-in-law, serve the laddoos to her, whereafter she will be enchanted. If this yantra is worn around neck and gives laddoos to her husband's younger brother or sister, both will get enchanted and follow the lady's order without any hitch. Donate offerings, like rice, betelnuts etc. to some respectable priest (Brahmin)

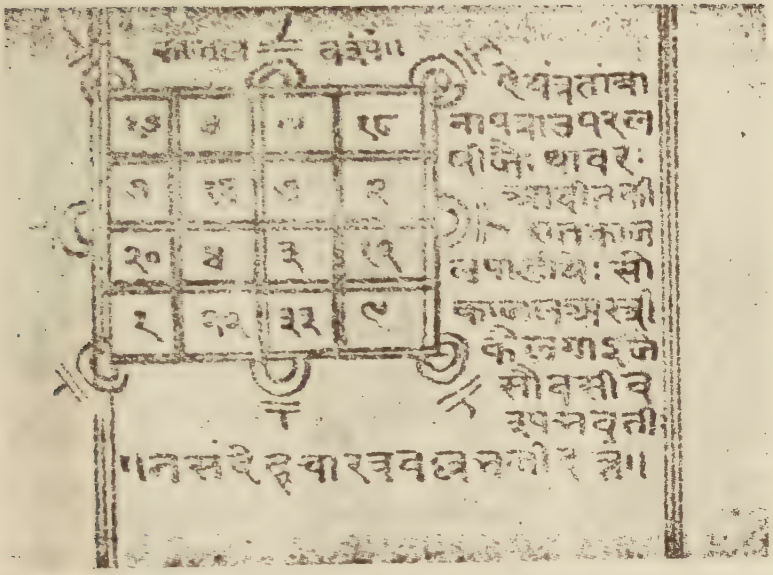
Inscribe the above yantra on a bark leave, and keep the same in her bra (which she is wearing), she will exert control over her husband.

Utilisation of yantra to pre-determine whether a son or daughter will be born.



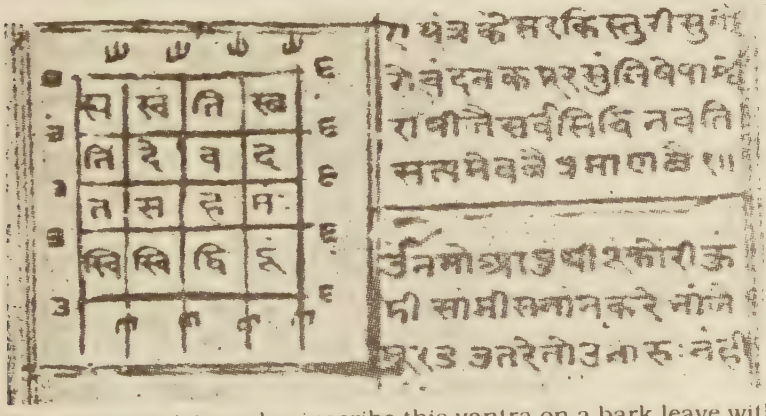
Inscribe/engrave above yantra on a wooden plank. Take a betel-nut and rotate it seven times around a pregnant lady's body and then, ask her to keep the betel nut upon anyone of the squares. If it is kept on (ह्रीं, ऊ, ३ or ५) then a male child will be born, if on 2 or turky word, it will denote birth of a baby girl, but, if kept in any other sign, it denotes abortion. This is a tested, true and sure formula,

Yantra to enchant (Control) a lady



On a saturday night inscribe this yantra on a copper sheet. Put desi ghee in a 'deepak' and process Collyrium (Kajal, black soot). If some lady is desired to be subdued and enchanted, apply it to her fabric or arrange to apply into her eyes, she will get overpowered.

Yantra for accomplishment of multiple desires



On some auspicious day inscribe this yantra on a bark leave with an ink processed from saffron, musk, sandal and 'Gorochan' and keep the same with you-it will impart success in accomplishment of work of any type. This yantra is true, correct and authentic, hence its titled 'Sarvasiddhidaayak yantra.'

This yantra should be engraved on a copper sheet and also on a bark leave, and should be drawn with 'Ashtagandha' (a compound of eight fragrances)

..... अमुकं गोत्रोत्पन्नोऽहं अमुक शर्माऽहं, (अमुक) कन्या प्राप्त्यर्थे विश्वावसुगंधर्वराजमन्त्रस्य जपमहं करिष्ये। हाथमें जल लेकर विनियोग करें।

ॐ अस्य श्री राजगंधर्वमन्त्रस्य, मदनऋषिः, अनुष्टुपछंदः, राजगंधर्वदेवता।

ॐ बीजम्, ह्रीं शक्तिः, क्लीं कीलकम् ममकृत (अमुक) कन्या शीघ्र प्राप्त्यर्थे जपे विनियोगः।

ॐ विश्वासु अंगुष्टभ्यां नमः ॐ राजगंधर्व तर्जनीभ्यां नमः ॐ कन्यासहस्त्र संवृतः मध्यमाभ्यां नमः ॐ कन्या स्वरूपं ममनिश्चिता अनामिकाभ्यां नमः ॐ (अमुकी) कन्या प्राप्त्यर्थं कनिष्ठिकाभ्यां नमः तां मां प्रयच्छ-प्रयच्छ करतलकरपृष्ठाभयां नमः। इत्थं हृदयादोन्यासकृत्वा।

Then worship this mantra through 'Mantra pachaar', by burning fragrances, thereafter, take some water in hand and make a resolve (Sankalpa) by chanting the above mantras, write name of the person in place of (अमुक).

Mantra for meditation

ईश्वरीय समुत्पन्नं मदनविह्वललालसा,
विद्याश्वरः कुलाललितां जयति त्रैलोक्य मोहनी,
बाला श्रीमत्कल्पतरोर्मूलैगणीमण्डपमध्यमां,
सिंहासना समारूढा राजविश्वासु प्रदां,
कोटि कन्दर्प लावण्यं विवाहार्थ विचिन्तयेत्।

Basic or fundamental Mantra

Recite this mantra for a month in the evening and mutter this mantra on a string-bead for completing 24 'malas' per day. After completing the prescribed course entertain 24 brahmins with food,

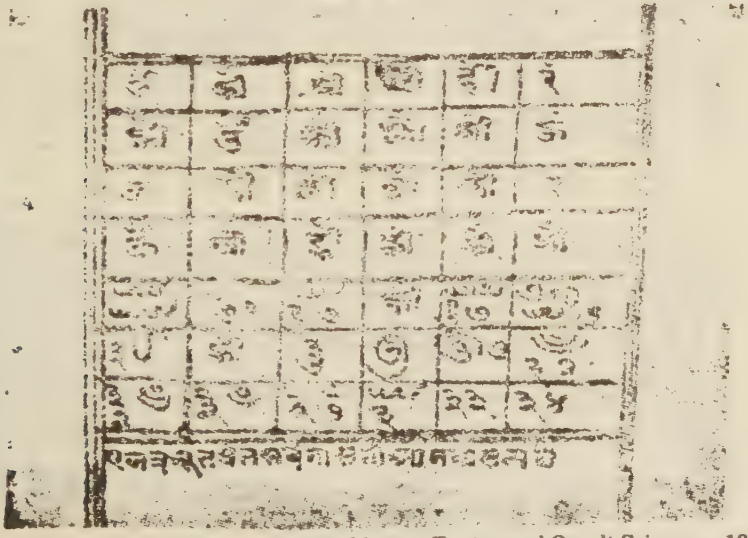
whereafter the youngman/young girl will get married with a desired partner within a month. This process has been successfully practised and tried 5-7 times.

- Late Shri Pratap chand Dave, (Balotra)

Yantra for motivating a fiend, ghost or dead spirit to torment a person

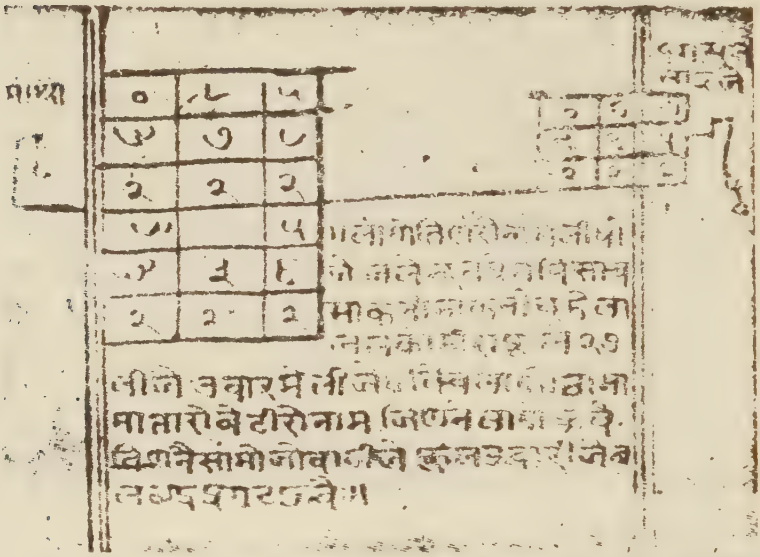
Write this yantra on a bark leaf and sanctify it with Dhoop. Then, if this yantra is hurled at any person's house, that place will be manifest with evil spirits, ghosts or fiends.

Yantra for dispelling damaging impact of evil spirits, witches, fiends etc.

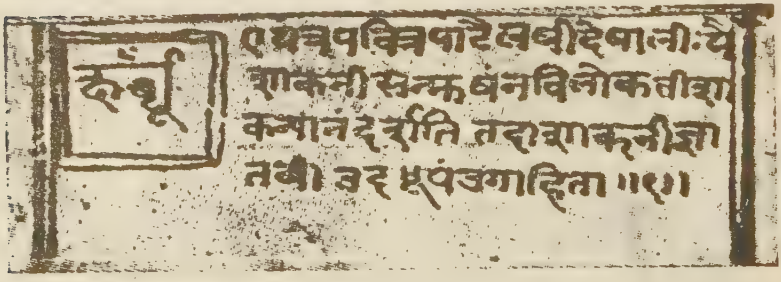


Reproduce this yantra, on a plain piece of paper, with charcoal. Then ignite this yantra, whereafter all the evil spirits, ghosts, fiends will abandon the place and become non-entities.

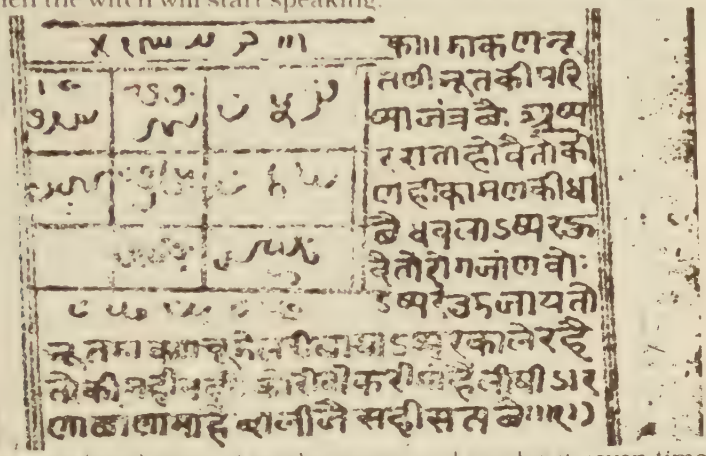
Yantra to burn ghosts, evil spirits and fiends to free a tormented person



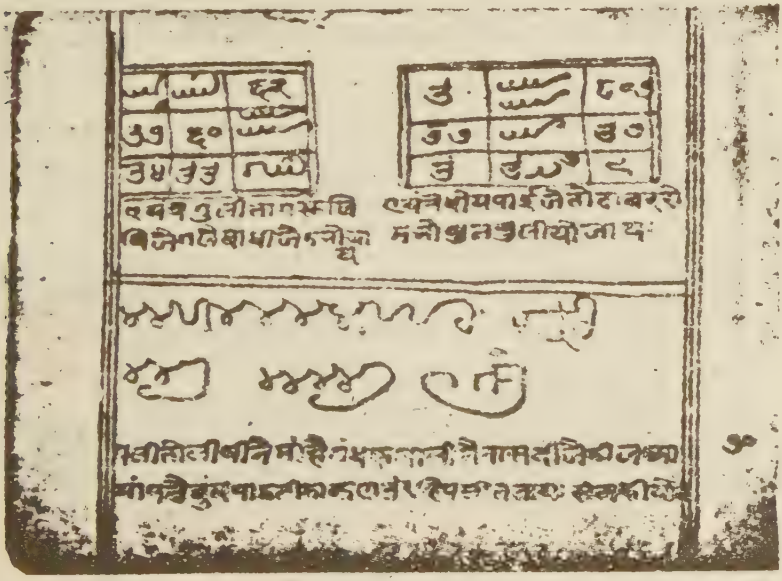
This yantra is employed to burn the said evil spirits. Reproduce this yantra, with a black ink on a plain piece of paper, and write the name of the person in the blank square who is desired to be got freed from shackles of such evil spirits. Take 27 flowers of 'Korhi' and revolve around the inflicted person, whereafter place these flowers on the yantra- if there is evil shadow of any evil ghost, witch or fiend, it will appear in person and start speaking. Ask the affected person to gaze at the yantra, and direct the fiend to descend upon the yantra. Then, burn the yantra at once from the lower (foot) side, whereafter the evil spirit will start crying and take to its heels.



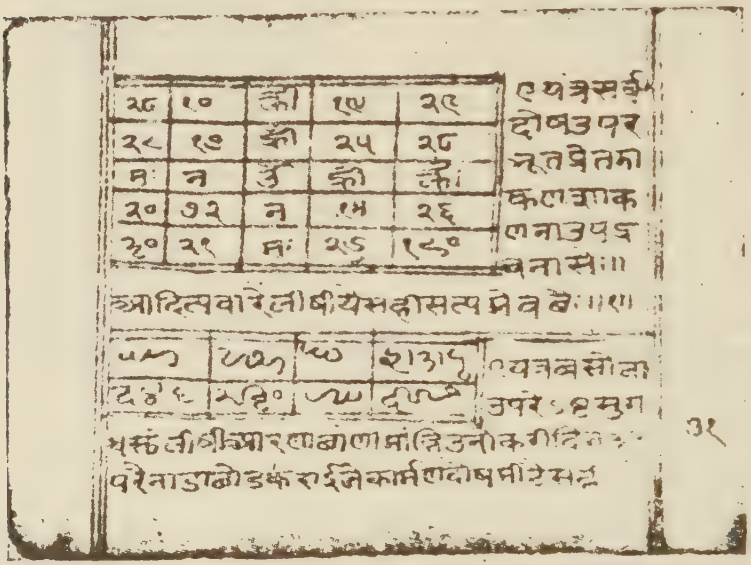
Inscribe this yantra on holy plank of wood. Ask the lady tormented by fiends/ghosts/ witches etc. to stare at the yantra. If the lady refuses to gaze at the yantra, it is a sure indication of her being over powered by some witch. If 'Guggul Dhoop' and red chillies are ignited near the yantra, then the witch will start speaking.



Take a raw (new) piece of earthen ware and revolve it seven times around the affected person's head. Inscribe the said mantra upon the earthen piece, place the same upon thorns and burn the yantra. If the inscribed words turn red, it indicates an act of sorcery, if words turn white, the patient is shadowed by an evil spirit, if the words disappear, it indicates the person is tormented by a witch/ghost. If words remain black (that is there is no change), then it should be construed that the person is free from all the said harmful (pseudo) effects.



This manuscript consists of three yantras. Small yantra on the right side should be written with *Gulitaag* and tied around a child's neck, when hiccups, not due to any specific cause, will disappear. If the washing of the yantra written on left hand is given to a child, he will be relieved of cough trouble. Role the paper, on which (large) third yantra is inscribed, and insert some sulphur within it. As soon as the affected person is affected by entrance of any ghost within his body ignite this yantra either the witch, fiend or ghost will make a hasty retreat or will get burnt. This is a true and tested experiment.

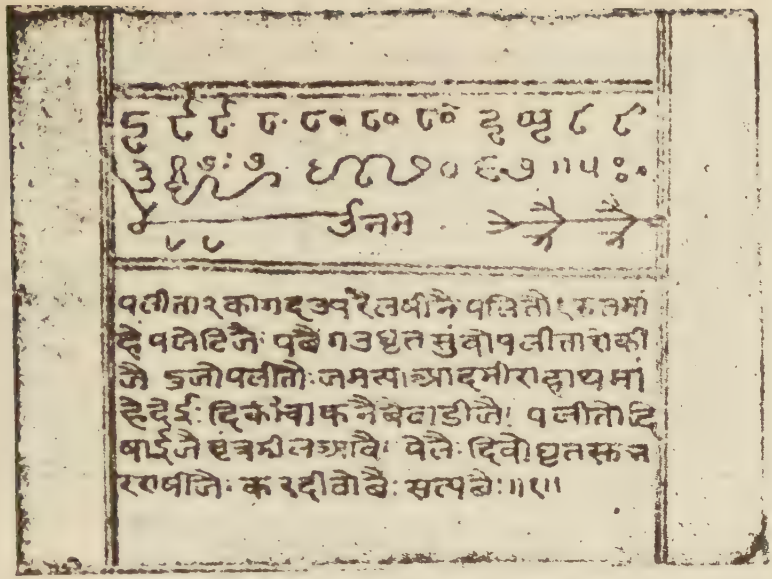


Inscribe this yantra (written on the top side) on a plain piece of cloth with red colour, on sunday. If this yantra is kept at a suspected place or house, where presence of evil spirits witches, fiends and ghosts is suspected, all the hell and mischiefs caused by them, will come to an end, This is a true and self-experienced experiment.

The yantra written in Arabic language, should be written with 'Ashtagandha' on 'Soothaar's Basota'(!), ignite wild thorns and warm the yantra' on fire. If this practice is adhered for three days daily, it will dispels all sorts of witch craft, sorcery or black magic.

Formulae (Charm, spell) to dispel Fever

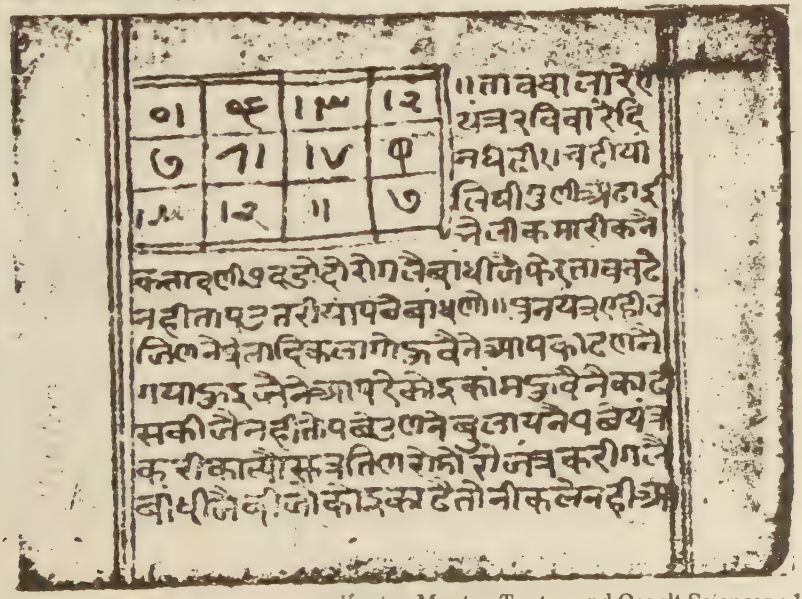
Tie a strominium plant's root to get rid of various types of fever. Do it on sunday. If roots of 'Nirgundi' and 'Sahdevi' are tied around waist, without being obstructed, it, will tone down intensity of fever. If root of 'Chaulai' is tied around head, it will cure even incurable febrile fevers.



Write above yantra separately on two different papers and roll the same. Roll cotton around the first paper roll, to be used as wick and kept in an earthen lamp (Diya), using cow's milk.

Spell for protection against infections and eye-sight in small- pox

If henna is applied to a new born child's body and allowed to remain applied on the body for sometime and the child is bathed, his skin will be able to protect his body, and no infection would be able to manifest his skin. Similarly, if a patient is suffering from small pox his soles of feet should be applied with henna-it will ensure safety of his eyes.



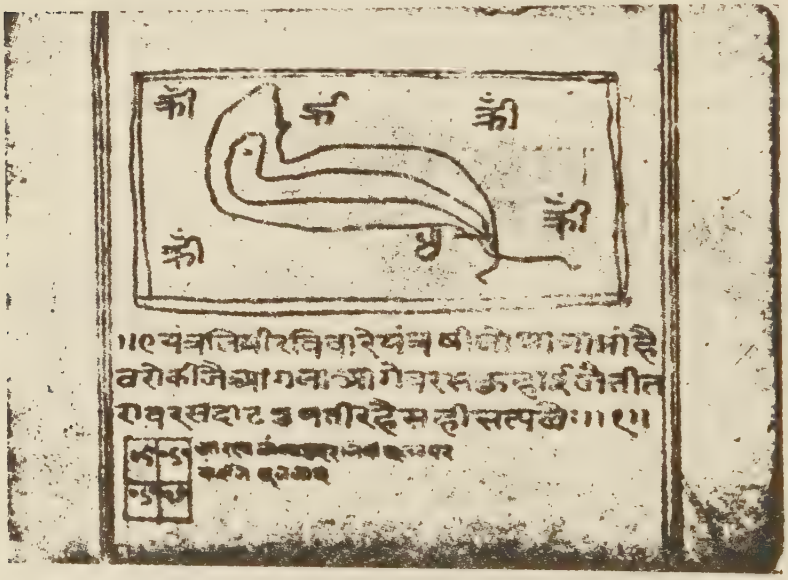
(1) This yantra has dual application. If any patient is suffering from fever, get 2/1/2 threaded yarn woven on a spinning wheel. Then turn this thread into seven folds and fold it around the piece of paper on which this yantra has been written. Tie it around patient's neck, and thereafter he/she will never suffer from fever. But, this experiment should be done after fever has fully disappeared. Further, the process of weaving etc. should be performed by a virgin girl on sunday morning, when twilight has set in, but daylight is only 30 minutes old.

(2) If a person is overpowered by some ghost, tie this yantra around his neck (The yantra should be fastened to a thread) as a result of this device, the ghost will not be able to run away, rather he will get bound.

A Spell for treatment of Migraine/ Hemicrania

Only the sufferer know the intensity of migraine related headache which lasts from sunrise to sunset. Place a piece of jaggery, (Cutting it with your teeth), on a crossing of road, in the morning, but without speaking to anything or being interrupted by any person - it will remove this disease.

Yantra to get rid of toothache



Write this yantra on sunday, then nail it into a lamp-post, strike on it with a hammer you won't have any toothache-one stroke means freedom from toothache for one full year. This is a true and verified yantra.

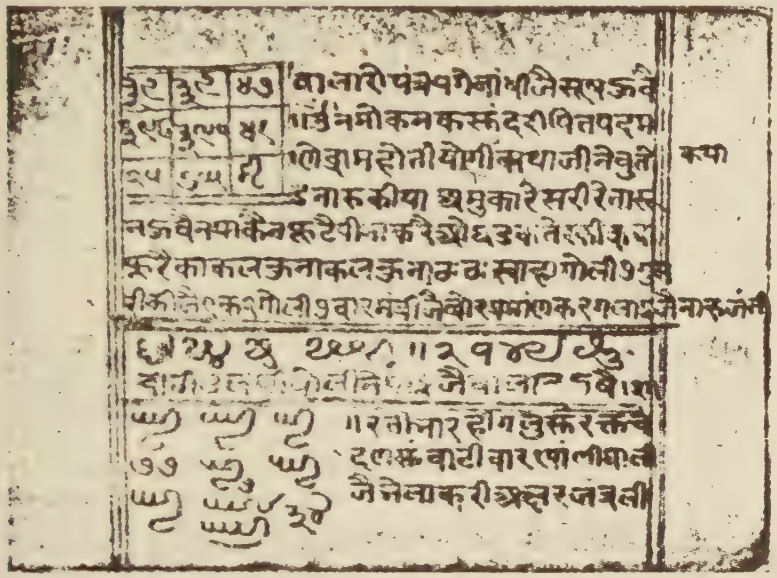
A Spell to subdue labour pain and cause easy delivery

The root of Margosa (Neem) tree or slough of a snake around

pregnant lady's waist - it will tone down labour pain and also cause easy delivery. Keep some salt in a red cloth and tie the cloth into her left hand, she will feel much relieved.

A spell to subdue pain due to bite by a Centipede

Grind margosa leaves and rock salt and apply the paste at the stinging site, it will provide quick relief in sting and pain.



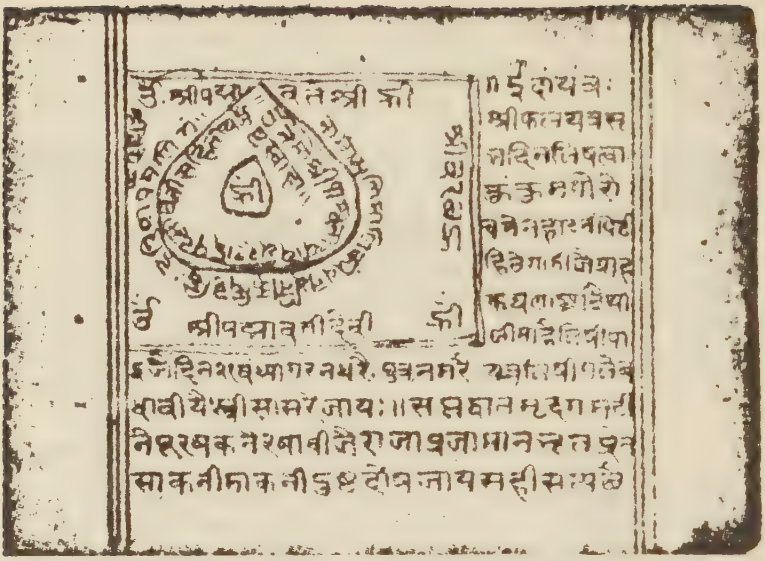
This yantra is meant for 'Bala'. Write this yantra on a bark leaf and tie around the ankle. Take seven round pieces of jaggery, equal to the size of jujube. Process pills and sanctify each pill separately, by reciting the following mantra (One for each pill) and then oblate each pill one-by-one on the patient.

Mantra-

ॐ नमो कनक सुन्दरी पितपद्मनी द्राम होती योगी, वुआ जिणे कु तोड़, नारूकिया अमुरा रे शरीरे नारू न होवे, न पाके, न फूटे, न पीड़ा करे, ओघड़ तेरी वाचा फुरे, काकल ऊन कलऊना ठः ठः स्वाहाः।

Second yantra is from Arabic language. Write this mantra on a plain paper with liquified saffron. Dissolve this mantra in water and then let the patient drink this water seven times, wherafter the pain due to the disease, will disappear

Mix some asafoetida and red sandal powder and then write this yantra. Process three pills of jaggery and give to the patient whose ailment will disappear.



This is a rare and unique yantra (called 'Shriphal yantra) of Jain ascetics. Write this yantra, on a paper on an auspicious day and time, with red colour and 'Gorochan'. Then bury this yantra underneath surface of a selling place- it will cause inflow of purchasing customers.

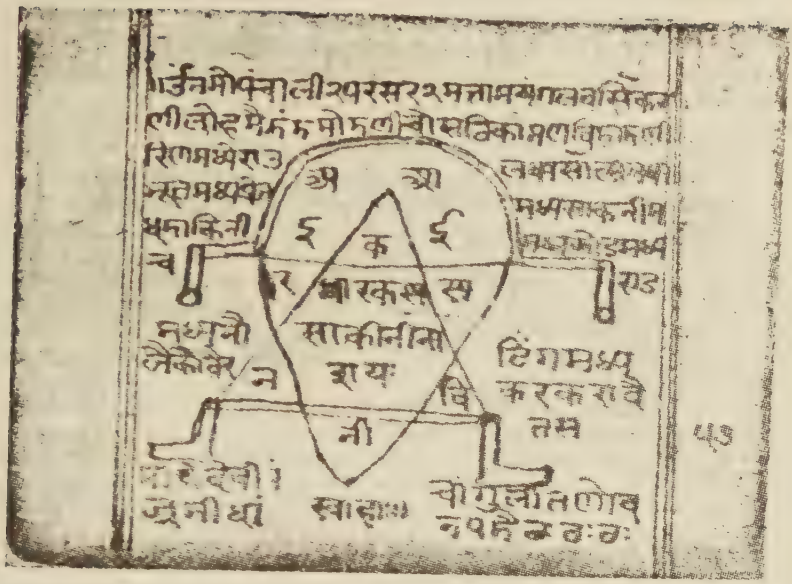
Write this yantra on a steel plate, pour some water and let it be ingested by a barren lady who will conceive and give birth to a son.

Write this yantra on a bark leaf and tie it around the neck of the lady, who has come to her mother's house. It will motivate her to return to her in-law's house, apart from an attachment with her in-laws.

Spell to cure various eye disorders

Warm an earthen lamp (Diya) on fire to such an extent that it burns to redness. Now pour urine of a calf on this earthen lamp in such a way that it evaporates. Let the patient sit near the earthen lamp so that urine vapours touch his eyes- it will cure many eye diseases.

If you have eye-ache, soaked a cotton swab in stramonium plant's milk (which is a poison) and keep over big toe-which lies opposite to the painful eyes, i.e. if left eye is paining, keep the swab on right big toe.



Mantra

ॐ नमो पंचागुली -पंचांगुली, परशरी, परशरी माता मंगल वशीकरनी, लेहमयं दण्ड मोदणी, चौसठ कामण विदारनी, रणमध्ये, रावलमध्ये, भूतमध्ये, प्रेतमध्ये, डाकणी-शाकनी मध्ये, छलछिद्रमध्ये, दिन-रातमध्ये, जो मुझ ऊपर बुरो कोई करे, करावे, जड़े-जड़ावे, तसु माथे पंचागुंली देवी तनो वज्र निघात पड़े, ॐ ठः ठः ठः स्वाहा।

(1) To ensure downfall of the enemy - Wear black clothes, sit under a black creeper or Margosa tree and recite 16000 mantras, but do it when time of 4/1/2 hours at night has passed. It is more beneficial if this mantra is recited for 36000 times, or still better if one lakh mantras are recited. Recite one-tenth of total of recited mantras at the time of sacrifice/oblation. Make offering of mustard residue, cotton poniard, Guggul, horse bean at the sacrifice, Then take a twelve-finger long iron nail, write your enemy's name thereon. Then dig this nail into the ground, and keep on reciting the mantra while hammering nail - it will ensure downfall and defeat of the enemy.

(2) Starting from tuesday, daily recite 1000 mantras. Perform oblation on the 8th day. Speak your enemy's name in the morning (Nine times), and in the evening clap 108 times-but on each clap three mantras should be recited and then whiff-it will stop all activities of the enemy who will desert the place of abode.

(3) Decimation of an enemy - On tuesday morning take dust from underneath feet of the enemy, saliva after he spits betel-leaf,

earthen dust from a pot-maker's wheel- mix all the three ingredients and process an effigy of the enemy out of these articles. Write enemy's name on a piece of paper which should be inserted in the replica. Process a nail of catechu wood equal to length of eight fingers and nail it in the heart region of the effigy, reciting this mantra 21 times prior to nailing. Creeper of 'Sassa', mustard seeds, small pebbles should be oblated at oblation, speak enemy's name and dig in ground enemy's effigy. The enemy will perish within three days. It is a tested and verified mantra.

(4) Critirion to ascertain presence or otherwise of a witch - Ask some strong person to compress the little finger of left hand and if there is bleeding from the mouth, it indicates presence of a witch, if saliva flows out, then there is some ailment. Sanctify ash or 'Kapaasia' with 21 recitations of mantra; and if the affected person is given the same and is actually eaten by him (taking it to be sweet), then it also indicates presence of a witch. After verifying the presence of witch, then perform oblation with 'Kapaasia', Guggul, red colour, and flowers of kaner, sanctify guggul and let the patient inhale smoke - it will dispel all the defective effects.

(5) If a fragment of salt is sanctified with this mantra, and a piece is thrown on enemy's house for seven days, beginning from sunday night, it will render the enemy's house a deserted place.

(6) If a piece of salt is sanctified with this mantra for ten times and dissolved in water. If this water is given to drink to any person, he will get subjugated.

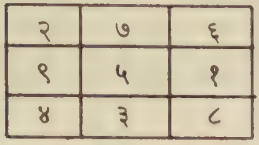
(7) If this mantra is recited during routine (daily worship), no evil ghost or witch will torment, enemies will remain subjugated, no disease will surface, rather there will be peace and prosperity and happiness in the entire family.

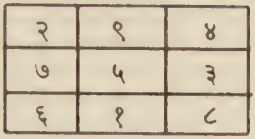
A spell to ward off and offset snake poison.

(1) When a planet transits from one sign to another (Sankranti) during the month of March-April and when such solstice takes places in 'Aries' Sign, eat some lentil grams with ten leaves of margosa (Neem) a person, will remain fully protected from snake poison for one year (2) If margosa leaves are masticated in the morning each day, the eater stays free from snake poison.

Panchdashi (Panariya) Yantra

This yantra holds highest status among all the yantras where numerical figures are employed. An aspirant can easily accomplish all his desires with the aid of this yantra. It was authenticatedly sanctified by my maternal grand father, late Shri Vakil Pratap Chand Dave, and that is why nobody, in our Shrimali heritage, has been able to equal his brilliance. There was no work impossible for him. My father obtained this yantra from him and sactified the same. But my father handed down a warning, that is "This yantra must not be ever used for any misdeed, with a view to cause harm to anybody. But, if an aspirant ignores this warning he will be charged with (as if) causing death to cow, child and brahmin, as it is meant only for noble deeds." Before initiating, it is necessary to seek Guru's permission.





(Note-English version is given below)

1. Aatsi yantra
(Aries, leo and Sagittarius)
(Khshatriyaanaam uttamaa Dakhshina)
(Write with pen made out of straw of thatch)
Predominant element -Fire
South

2	7	6
9	5	1
4	3	8

2. Khaaki yantra
(Taurus, Virgo, Capricorn)

(Vaishayanaam uttama Pashchimaa).
(write with pen of gold)

Predominant element- Earth
West

2	9	4
7	5	3
6	1	8

3. Vaadi yantra
(Gemini, Taurus, Aquarius)
(Shoodranam Kriti Uttamaa Uttraa)
Predominant element -Air

North

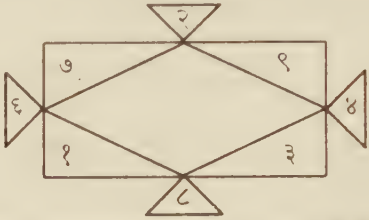
8	1	9
3	5	7
4	9	2

4. Aabi Yantra
(Cancer, Scorpio, Pisces)
(Brahmanam Uttama Poorve)
(Write pen of branch of Pomegranate tree)
Predominant element -Water
East

4	9	2
3	5	8
8	1	6

All the above four yantras are known as 'Panariya yantra' or 'Panchdashi' yantra in which there is no 'zero' but figures from 1 to 9. These digits are written, (in nine squares- one digit in each square and there is no repetition of any digit in anyone of the digits in any one square. This way, this yantra imparts and bestows nine types of accomplishments (Navnidhi) and eight types of wealth (Ashta siddhi). The sanatanists call it 'Nirvana Mantra', as it consists of nine digits, while the 'Shaktas' (who believe in the cult of 'Shakti') call it 'Navadurga. Recluse ascetics consider it by the name of 'Navnath'. The Jainis recite it' through - Navkaar yantra, Muslim breathern write the names of their nine peers, while Najoomis write names of nine planets. This way

this yantra is used by almost all the sects and religions, even though the type of worship may vary. Entire universe is subdivided into nine divisions, 'Navadha Bhakti' has also nine different ways, traits of the Brahmins are also nine, and there nine types each of gems and planets. The planets are offshoots of lord shiva, and entire calculation, of 'Tune', (due to being divided by fifteen 'Tithis'-days-represents 'Shakti'. In fact these yantras.represent three worlds (Triloke). When digits are added from which ever side, the total will come to 15 which figure is considered a composite of 'Shiva' and 'Shakti'.



Above 'Panariyan' yantra' conjoins at eight points, there being eight triangles in the form of eight corner - triangles - (a) 2, 5, 8, (b) 6, 5, 4, (c) 2, 7, 6, (d) 6, 1, 8, (e) 8, 3, 4, (f) 4, 9, 2, (g) 7,5,3, (h) 1, 5, 9,. Total of all the sides also totals upto 10, viz. (a) 7, 3, (b) 9, 1, (c) 6, 4, (d) 8, 2,. This yantra also compasses 'BEESA' like (a) 7, 1, 3, 9 and (b) 2, 6, 8,4 - This way this yantra has 14 'KALAS' (portion/division or digit of the moon or 16th part of the moon's diameter). Hence 14 'Kalas' get re-established in this yantra (8 types of figures + 4 'Dasas' + 2 Beesas = 14 'Kalas'. If digit of 10 is inserted in place of 5, it will make a 'Beesa', as the total will come to 20. If any digit is repeated again, it is considered to be a distorted and defective version of this yantra. Here digit '5' is considered as an auspicious digit which forebodes welfare and prosperity. Henc 5 is substituted by '10' or any other digit, it will create obstacle in getting desired results. Beesa yantra cannot be drawn without the figure '9'. Hence '9' and '5' are most appropriate and indispensible digits of this yantra. This way the indicated form of this yantra is in order and correct, because '5' is the basic digit here. This yantra is replete with immense power which consists of three traits (Traits). Digit '5' submerges into digit '9'. For instance 10 + 15 + 20 = 45 = 9. This way this yantra consists of 15 'Kalaas' and if 'Nirvana' mantra is added to it it will represent 16 'Kalaas' of moon - A Panaria yantra having 16 'kalaas'.

वि 8	ऐं 1	6
क्लीं 3	मुं 5	ग्रै 7
चा 4	चचै 9	ही 2

(Vijayasiddha Panaria Yantra)

This Panari Yantra, alongwith basic (Moola, fundamental) manuras, should be worn on right arm or on right hand-it imparts success in all fields, hence its nomeclation as ' 'Sarvasiddha Panaria yantra'.

Root Mantra - Without the aid and knowledge of root mantra, this 'Panchdashiyantra' cannot be awakened and 'Root Mantra' being

'ॐ ह्रीं श्रीं क्लीं ऐं नमः'

This mantra is of four kinds, viz: 'Aatsi', 'Khaaki', 'Vaadi' and 'Aabi' and all these yantras have been mentioned earlier. Three different Rashis (Zodiac signs) have been assigned to each type of yantra. Hence, an aspirant should use only that yantra which falls under his own Rashi, and not any other type.

This yantra, if used under laid down methods, is capable of bestowing money and wealth, can decimate enemies, release a prisoner from prison, helps to see deity's image, apart from enchantment etc. This mantra should be written 1¼ lakh times systematically which process is known as 'Purushcharan'. This mantra, written 1¼ lakh times, is capable of accomplishing the aspirant's desires. For enchantment add the word (ह्रीं) (Hareen) along with the root mantra, and recite this word and root mantra.

Process : Be seated on an 'Asana of a red cloth and procure best quality of Dhoop. Try this experiment at a secluded place. First of all, clean the place with cowdung, and then write the root mantra with liquified red sandal or saffron, and then lighten an earthen lamp, using cow's ghee. If the motive is welfare and prosperity, then keep it facing east and /or north, otherwise keep it facing west and/or south sides. Wick should be processed from 1008 or 18 strings of 'Mauli' (twisted red coloured thread). During the process, eat only pure and bland diet, maintain celibacy, do not get your head shaved nor masticate betel, use the same venue for sleeping where entire process is to be performed. Inscribe this yantra on a bark leaf or paper, using 'Ashtagandha'. Take 1/½' wide and 1 long plank of mango woods, prepare ink from mica, red colour (Gulal - used during 'Holi') and write this yantra on the plank with a pen of pomegranate branch, as this is the best method to write the yantra. For a specific accomplishment, only the prescribed pen and ink should be used. Each yantra is used for a specific purpose. For acquisition of wealth adopt the reverse course, that is start from 9 downwards (in descending order), finally concluding at Number 1. Residual portion of ink, that falls apart from the pen after writing, should be mixed with flour, process small rolls and be thrown into water, for the diet of fish. If the fish consume these balls, it indicates success but if not eaten, then it is indicative of failure. Commence the process when 'Chandra Nadi' is operative, if the aimed object is inaminate (immobile) if it is mobile, start when 'Surya Nadi' is operative. (This pertains to two nasal nostril and breathing is a synonym for 'Swar' or ' Nadi'. It is said that only one nostril is operative at a time). If the left nostril is active, then kept left step (foot), and if right one is active, then put the right foot on the seat. Do not be dejected if horrible dreams are seen. When the process is over, perform oblation with one tenth part of total mantras. Serve sweet dish of 'Kheer' to the tiny girls. On the conclusion of the process chant religious songs, seek and enjoy the company of ascetics. Do not disclose the result of accomplishment to anyone, that is maintain a secret and do not disclose for nine days.

Various methods suggested for accomplishment of different desires.

1. To recall a person to home from another place, write this mantra and tie it to 'Aratia, write the person's name, and then recite the mantra.

2. If the intention is to decimate a person, use pen made out of pomegranate branch and write this mantra, go on consigning the mantra into fire. It will burn the enemy's body.

3. Write this mantra for 1 lakh times to get a prisoner released from jail.

4. To acquire vehicles, land and regime, write this mantra 2 lakh times.

5. If a person writes it 3 lakh times he becomes empowered to curse anybody.

6. By writing this mantra 5 lakh times, the aspirant acquires powers that whatever he utters will prove true (vaaksiddhi).

7. If goes on writing this mantra for 6 lakh times, and consigns each mantra one-by one to the flowing river, he will subjugate all the animals of that area.

8. If this mantra is written for 7 lakh times, the goddess of wealth, lakhshmi, will appear in person before him. He also acquires and enjoy wealth, prosperity and pleasures throughout his life.

9. The aspirant acquires eight types of accomplishments (Ashta siddhi) if he writes this mantra eight lakh times.

10. Pelty and smaller aims can be gained if this mantra is written 8 -10 thousand times.

11. If this mantra is written with pen of pomegranate branch, under the area of a banyan tree, on fourth day of black phase of moon, the devotee accomplies in performing some religious feat.

12. This mantra should be written one thousand times on the ground with ink made from with cow-urine, 'Mensil' camphor, 'Agar', on a bark leaf. The leaf should be' buried under that piece of land, the aspirant's penury will disappear.

13. Process an ink from bael leaves, 'Rasgandha', 'Hartal' and 'Mensil', using pen of branch of bael tree, and the yantra is buried at a sacred place, the aspirant will acquire knowledge and whatever he utters will prove true.

14. Write this mantra on stramonium leaves with the crow's feather, keep in mind desired person's name, and at the end of mantra utter 'Hoon Phat Thum Thah' the targeted person will get enchanted'.

15. Sanctify this mantra and keep the same in eight metals. Then keep it in the house. Daily worship and behold this yantra. If any person, afflicted by an evil spirit/ghost, comes to your house, he will get freed from the clutches of such devilish spirits.

16. Dissolve the yantra in water. Give this water to the pregnant lady, who is about to deliver a child, she will not have any labour pains and will have an easy and hasslefree delivery. It was in September 1975, that a senior officers wife writhing with extreme labour pains and doctors, at the local Ummed Hospital, had declared that the lady will have to be operated quickly as she was having a dead foetus in her uterus and if operation is not performed the poison will spread all over the lady's body resulting in her death even. The husband came to my father, as the situation was frought with dangerous consequences. My father consoled and blessed him and assured that nothing untoward would happen to his wife. He gave him this yantra and asked him to dissolve the same in water which should be served to his wife. He acted upon the advice and, then, a miracle ensued- the lady gave birth to a baby infant and that too, without any operation. The child is still

alive and has excellent health. The officer is still feeling indebted. It implies that truth requires no proof. The aspirants should themselves experiment on the suggested methods and hopefully would intimate us about their experiences and reactions.

.17. In addition to the aforesaid experiments this unique yantra has many other applications which are based on and need to be performed on specific week-days, on the modes suggested hereunder, in relation to each week-day.

1. Sunday

रविवारे अर्क दुग्धे, श्मशान भस्मना लिखेत्
यस्यवर्णस्य नामानि चितामध्ये विनिक्षिपेत्
विक्षिप्तो जायते मर्त्य अष्टोत्तर शतं जपेत्
पञ्चदशी विलोमं तु संध्याकाले विशेषतः ॥१६॥

2. Monday

चंद्रवारे गृहीत्वा तु श्वेत दुवो च केसरं
श्वेत गुञ्जा समायुक्तं तन्मध्ये कपिलपयः
यन्त्रेण लिखितं सम्यक् बाहुकण्ठे च धारयेत्।
राजानं वशमाप्नोति अन्य लोकेषु का कथा ॥१७॥

3. Tuesday

भौमवारे गृहीत्वा तु काक पक्षं स रक्तकं
यंत्रेण यस्य नामानि लिखिते मौन तो नरः
तस्य द्वारे खनेद्भमौ उल्लंघनैच्चाटनो भवेत्।
कुटुम्बादि नर सर्वे यदि शक्र समो रिपुः ॥१८॥

4. Wednesday

बुधवारे गृहीत्वा तु नागकेसररोचेन।
सर्षप तैल संयुक्त लिखित्वा यंत्रमुत्तमं
वर्तिका क्रियते तस्य ज्वालयेन्मंत्र संयुतः
नृकपालेकज्जल तु चाञ्जयेन्मोहयतेज्जनान् ॥१९॥

5. Thursday

गुरूवारे हरिद्रा च रोचनं नगरीं धृतं ॥
यंत्रराजं समालेख्य तस्य नमस्य मध्यम
आसने लिखे चैव सर्वान्नाकर्षण भवेत् ॥२०॥

6. Friday

भृगुवरे सकर्पूरं वच कुष्ट मधुः समं
लिखित यंत्रराजानं भूर्य पत्रेषु शोभने
दुष्टा स्त्री वश्मायाति मानैरपि धनैरपि ॥२१॥

7. Saturday

शनिवारे चित्ता काष्ठं पञ्चदशी विलोकिंक
लिख्यते यस्य वर्णानि श्मशाने निखनेन्दुवि
कुक्कुटस्यनुरक्तेन मृयते नात्र संशयः ॥२२॥

Note- All the modes and process related methods, explained here to fore, should not be confused and inter mixed, as each method has specific requirements which are required, with and practised, as per laid town norms, otherwise the aspirant will get deprived of the excpected and ensuing benefits.

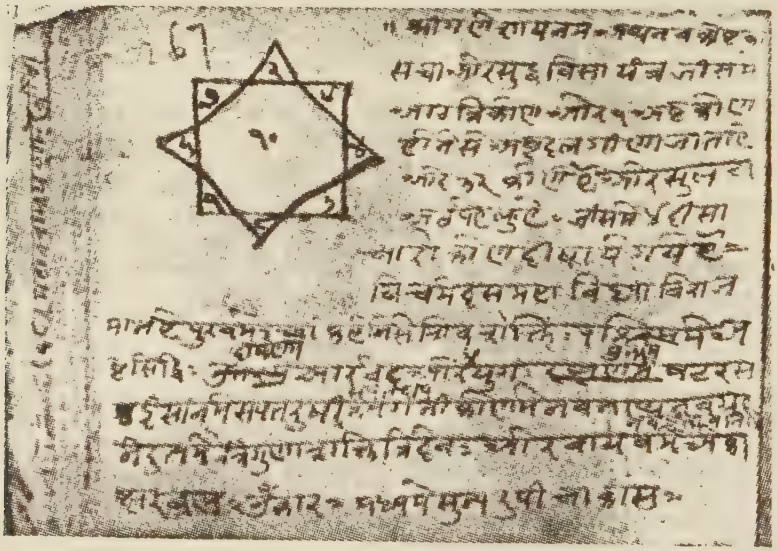
XIII

Yantra Raaj Beesa

There is a famous adage that even god cannot cause any harm to a person who posesses Beesa yantra. All the complex and intractable problems of this world can be resolved by use of this yantra, hence it has been rightly called as the king of all other yantra.

Yantra emancipation

–नवकोठा, अठ अंक है और खुणा अठाईस जाण।
पांचा जिसमें न हुवे, वीसा यंत्र प्रमाण॥
चार अंक कित ही गिणो, उत ही होवे वीस।
एका से प्रारम्भ करो, सब आंकण को ईस॥
आंक बणे, यंत्र बणे, कह हकीकत सोय।

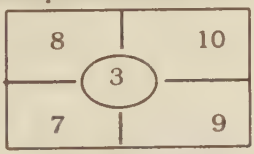


This is correct and pure Beesa yantra which I have located from my maternal grand father's diary. This yantra has eight directions and a large hexagon within the square hence its nomeclation as Ashtadalatmak Beesa ? In all it has 32 angles. In the diagram four corners have been shown on all the four directions and with the help of triangles, forming in the squares, four directions are worshipped.

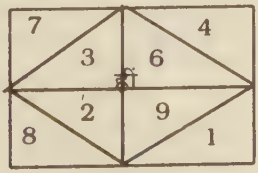
Figure in the centre, that is '10', denotes presence of 'Mahavidya'. Figure'2' in eastern angle represents Shiv + Shakti, No '8' in western angle denotes eight accomplishments, figure No '4' in southern side denotes four ages and Vedas, Figure '6' in the northern side denotes six types of taste, No '7' in the north-east side indicates 'Sapta Rishi' and 'Saptadeepi Vasundhra', Figure '9' in Agnikone' (south-east) direction indicates 'Navkhanda Navanath', nine planets, No '3' in south-west side indicates Trideva, 'Trigunatmak Shakti,', and No'1' in north-west side represents one supreme being, one God almighty onkar, the middle part ('O') ' zero represents 'Sky' (Vacuum)- this is how our ancient sages have described details of 'Beesa yantra.'

If figures of four directions are added, the sumtotal will come to 20, Viz a, 2+10+8=20 b, 6+10+4=20, c, 1+10+9=20 and d, 7+10+3=20. If figures of all the four angles are added, it will also total upto 20 Viz (a) 2+6+8+4=20 (b) 7+1+3+9=20 which is known as two fold 'Beesa'. This way we find six types of Beesa yantra. Twenty phases (of moon) are constituted from this yantra. If figure '10' is left out, as (a) 2+8 (b) 6+4, (c) 1+9 (d) 7+3 which implies four 'Dasas'. If two directions and one angle are combined, it will result in (a) 2+7+6 (b) 6+1+8, (c) 8+3+4 (d) 4+9+2 - this way this Beesa yantra can be accomplished and sanctified four ways. If figures of northern side + north-east side are combined (6+7) southern side + south west side (4+9), North + North - West (6+1) total of both the bracketed figures come to 7. But the total of figures in the east + North-east (2+7) west + north-west (8+1) comes to 9. If figures of East + South -west (2+3) and south+ North -west are coupled, the total comes to 5. This way, Beesa yantra is instrumental in bestowing 21 types of accomplishments (9+7+5=21), hence it is rightly called as the supermost yantra.

There are many types of Beesa yantra which, according to hearsay, is employed for various accomplishments, Viz;

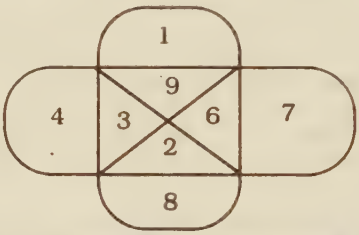


This a subtle of five cornered Beesa yantra which is studded in Tantric rings. It has nine 'Kalaas'- (a) It is Beesa from two sides (b) Jataria, from two sides (c) 'Paneria' from one side (d) Unneesa from one side and (e) 'Ikkisaa' from two sides. Figure '3', lying in the centre of yantra, helps to acquire victory, righteousness, money, activity, and salvation.

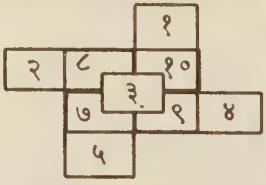


This yantra has 24 angles which constitute an eight-petalled triangle. In chess a horse moves at 4 paces and an elephant at 3 paces, and figures O (zero) and '5' are missing here. In between, the

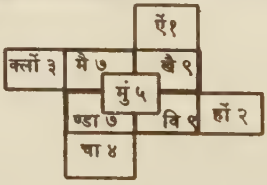
word 'Hareeng' (ह्रीं) denotes 'Mayabeej' (मायाबीज), which is surrounded by 'Mahagaureeti chashtaamam' (महागौरीति चाष्टम) which is signified by eight triangles, and midway lies a triangular (Peetha) seat which represents seed of desires (say sex or general desires). The aspirants utilise this yantra in accordance with the desired results. This yantra indicates that eight types of Beesa can be formed out of this yantra Viz - (a),7,3,2,8 (b) 7,3,6,4 (c) 7,3,9,1 (d) 8,2,9,1 (e) 8,2,6,4, (f) 1,9,6,4, (g) 3,2,9,6 and (h) 3,9,2,6 - the sum of all the said types totals upto 20. If figures of east and west directions are added, we get (a) 7+8 (b) 6+9 which make two types of 'Panaria'. Similarly when (a) 3+2, (b) 4+1 are added, it make the figure '5' in each case, which implies that aims can be a accomplished in five ways. When figures of triangles are added we obtain (a) 7+3 (b) 8+2 (c) 9+1 and (d) 6+4, that is figure '10' is obtained by adding the figures in each triangle. In short, this is the sort of yantra that encompassed figures like 5,10,15 and 20, as explained above. This is how this yantra is known as the Beesa yantra, having 16 'Kalaas'.



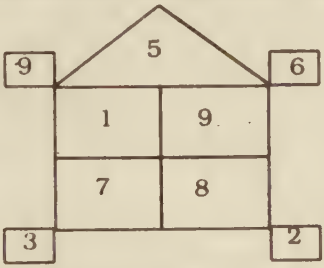
This Beesa yantra consists of four triangles 5 qudriangles and 28 angles. In the Centre there is no quadriangle or zero or figure '5' and no digit has been repeated again. This is known as 'Pancha Tattava Beesa' which implies that we can obtain the figure of '20' by five different ways, Viz, (a) 1,9,2,8 (b) 4,3,6,7 (c) 9,,3,2,6, (d) 9,2,3,6 and (e) 1,4,8,7. Since there is no inclusion of any other yantra in it it is a genuine and pure beesa, having eight such divisions, as is clearly evident from the given diagram.



This Beesa yantra has nine squares which constitute 36 angles. There is absence of '6' but figure '5' is existent. If figures of three squares are added it will constitute six types of Beesa, Viz (a) 2,8,10 (b) 8,7,5 (c) 7,9,4, (d) 1,10,9 (e) 8,3,9, (f) 7,3,10. This beesa is considered to be air-predominant, having six 'Kalaas'.



This Beesa yantra consists of 9 squares, but does not have figures 'O' (zero) and '10' and no figure has been repeated again, (i.e.) figures from 1 to 9 have been utilized. This is an effective and powerful. 'Nirvaan yantra having 'Beejaakshar (s). The digit '5', in the centre, represents Panch Parmeshwar' (Five Gods), 'Pancha tattva' (Five elements), 'Panch vaayu' (Five types of wind), 'Pancha agna' (Five types of fire). If figures in the four squares are summed up, it makes Beesa yantra, Viz (a) 3,7,6,4 (b) 4,6,8,2 (c) 2,8,9,1 (d) 1,9,7,3. By adding figures of centrally located squares, it makes two Beesa yantras, Viz (a) 7,5,8 and (b) 6,5,9. This way six types of Beesa yantras can be had, as explained above. If central digit '5' is not taken into account, it will make two types of 'Panaria,', Viz (a) 7+8 (b) 9+6. If all the four figures of outer squares are added it will give figure of 10, viz (a) 1,5,4 and (b) 3,5,2. This way, this Beesa yantra represents 'Ekaadash Rudra' (eleven kinds of Rudra); eleven 'Kalaas' and fire element But, all said and done it is quite difficult to assimilate and comprehend the import inherent in this yantra.



This Beesa yantra consists of six hexagons, three triangles, 33 angles and nine squares but there is no square and figure 10 present in the centre. But, despite this, the marvel being that ten beesas can be carved out the given figure, Viz (a) 9,3,2,6 (b) 9,1,8,2, (c) 3,7,4,6, (d) 1,7,4,8, (e) 3,7,8,2, (f) 3,7,1,9, (g) 2,8,4,6, (h) 9,1,4,6, (i) 1,8,7,4, (j) 9,5,6,. Total of three triangular figures makes two 'Panarias' Viz (a) 9,1,5 and (b) 6,4,5. Also if left and rights sided squares are added, the total will also come to 15, Viz (a) 9,6 (b) 7,8. When (a) 1+4 (b) 3+2 are added, it totals upto 5 in both cases which represent five types of accomplishments. When figures of three triangles are added, we get 10(5+3+2), and angular calculations also come to 10, Viz (a) 9+1, (b) 3+7 (c) 6+4 (d) 2+8. From the above given details we notice that all powerful and benefit Beesa yantra, having twenty one 'Kalaas', is obtained.

This Beesa yantra represents nine stars and is empowered with prowess of Jagdamba. By worshpping this yantra peace prevails, all types of upheavels and problems get dispelled (which are caused by

malefic impact of stars). Relevant and complete details about this yantra have been explained earlier. This yantra is infallible. Its eight corners are seats of eight 'Khshetrapals' eight 'lokepals', and eight kinds of accomplishments. Hence names of the said details and accomplishments should be inscribed on a bark leaf. If this yantra is carved in the shape of a lotus, it will assume, shape of a 'lotus yantra' (Kamal yantra) which is capable of bestowing immense wealth, prosperity and money. If 'ऊँकार' is written in the middle and 'Nirvaana Mantra' is also written, it assumes form of the 'Devaanugraha' (देवानुग्रह) Beesa yantra. If an aspirant recites fourth chapter of Durgasaptashati' on this yantra, his acumen and prowess will increase multifold and he will succeed in all walks of life.

Process : An aspirant can achieve immense wealth if he writes 2000 yantras (Beesa yantra) on an auspicious day, when sun is in its northern solistice and ascendant is posted in a static sign (Rashi). Appropriate and prescribed pen, ink and direction should be employed, in conformity with the specific aim to be achieved. If sun is in southern solistice, only a medium type of result is achieved. During the process of ritual performance, the aspirant should exert control over his senses, eat less, sleep on the ground, obey the rules, speak the truth or else keep silent. 1/10th of total mantras should be recited at the tune of sacrifice. He should also wipe and clean the place of oblation, entertain Brahmins. Rest of the formalities can be performed as described and detailed under 'Panchdashi'.

To Reprimand an enemy by sending a powerful ghost

(1) Take some dust from underneath the feet of the enemy, ash of a burning body, blood from the middle finger- mixed all these ingredients and process an effigy, replica or idol of the enemy. Inset, horse been sanctified with 'Maaran Mantra' indicated hereunder. If this experiment is carried out at midnight, the aspirant can decimate a powerful enemy, even if he posesses might of lord Indra.

Maaran Mantra (Mantra for decimation)

"ॐ नमः काल संहाराय अमुक हन-हन क्रीं हुं फट् भस्मी कुरू-कुरू स्वाहा।"

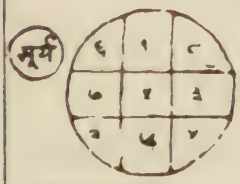
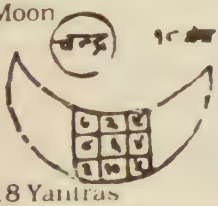
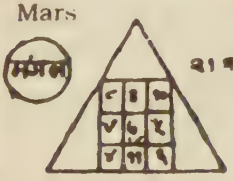
Write the name of the enemy in place of the word 'अमुक'

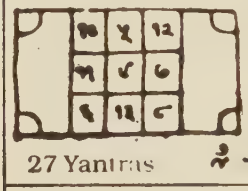
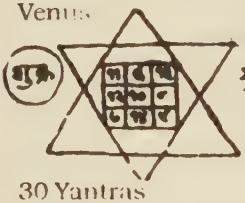
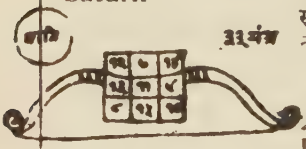
2. This experiment should be practised on eighth day of black phase of moon and should be concluded on the following fourteenth day; by reciting 108 mantras daily. Take branch of a margosa (Neem) tree, equivalent to the length of four fingers. Tie enemy's hair around this branch, write enemy's name there on. Thereafter go to a funeral ground and let the smoke of dhoop touch the written name keeping the branch above the funeral fire. This is to be performed for three nights or seven nights, whereafter the ghost will catch hold of the enemy and reprimand/harm him.

XIV

Yantra, Mantra and Tantra to Mollify Nine Planets (Stars)

Figure 3 is the most significant figure, used for mollifying the stars, as this figure is repeated respectively and figures 3,6 and 9 are respectively used in all the yantras. All these yantras cast powerful impact on the planet related yantras. The related Yantras should be inscribed on a bark leaf, with 'Ashtagandha' (a mixture of eight fragrances). The aspirant should keep the related yantra's on his person or keep at the worship place and then worship the yantra with the subject mantra - by doing so, the aspirant will get freed from the damaging impact cast by the stars.

Yantra	Mantra (Beej Mantra) Recitation	Tantra
Sun  15 Yantras	ॐ ह्रां ह्रीं ह्रौ सः सूर्याय नमः 10,000 Recitations	1. Ruby. 2. Copper or gold 3. Ravi Pushya Yoga
Moon  18 Yantras	ॐ श्राँश्रीं श्रौ सः चन्द्राय नमः 11,000 Recitations	1. Pearl. 2. Silver 3. Donate White articles
Mars  21 Yantras	ॐ क्राँ क्रीं क्रौं सः भौमायनमः 10,000 Recitations	1. Coral 2. Gold, Bronze, 3. Donate red coloured articles

Mercury 24 Yantras	ॐ ब्राँ ब्रीं ब्रौं मः बुधाय नमः 4,000 Recitations	1. Emerald 2. Gold, Bronze 3. Donate green coloured articles
Jupiter  27 Yantras	ॐ ज्राँ ज्रीं ज्रौं सः गुरवे नमः 19,000 Recitations	1. Gomez 2. Gold 3. Donate yellow coloured articles
Venus  30 Yantras	ॐ द्राँ द्रीं द्रौ सः शुक्राय नमः 19,000 Recitations	1. Diamond 2. Platinum, Silver 3. Donate articles of white colour
Saturn  33 Yantras	ॐ ख्राँ ख्रीं ख्रौं सः शनैश्चराय नमः 23,000 Recitations	1. Sapphire 2. Iron 3. Donate black coloured articles
Rahu 36 Yantras	ॐ भ्राँ भ्रीं भ्रौं सः राहवे नमः 18,000 Recitations	1. Lapis-Lazuli 2. Iron, Mica 3. Donate black Coloured articles
Ketu 39 Yantras	ॐ प्राँ प्रीं प्रौ सः कैटवे नमः 17,000 Recitations	1. Cat's eye, Gomez 2. Iron 3. Donate smoke/ grey coloured articles.

Note: First of gem/stone to be recommended for use has been mentioned and then the metal/ring in which the stone is to be studded. Finally the articles, which an aspirant should donate have been mentioned. A ring should be worn on a specific day, assigned to a planet, and the ring stone should be sanctified with the requisite number of (mentioned) mantras. Each metal or/and ring should be imparted life (Prana-Pratishthaa'). If all the related requisites have been complied, only then an aspirant can derive optimum desired mileage.

To cause emergence of Fire

Some persons take the credit for emergence of fire from place of sacrificial fire place (Havan) through recitation of mantras but it is not so. Mix raw sugar with potassium chlorate and spread on a place and place piece of wood thereon. In a small bowl soak cloves and rice in sulpluric acid. Then place these soaked ingredients on that place, it causes emergence of fire.

XV

Netropanishad as a means to dispel eye related diseases

Now I will spell out the methods described in the said Upanishad, which help to do away, with all the eye diseases with the aid of recitation of Mantras, and this information is known as 'Chaakhshushi Vidya. These mantras render the eyes free of any disease and also provide lustre to the eyes. This knowledge was disseminated by the saint 'Ashirbuddhanya, its meter being Gayatri, lord sun. The mantras are recited in a laid down procedure..

Chaakhshushi Vidya

"ॐ चक्षुः चक्षुः चक्षुः तेजः स्थिरो भव। मां पाहि पाहि त्वरितं चक्षुरोगान् शमय-शमय। मम जातरूपंतेजो दर्शय-दर्शय। यथाहम् अन्धो न स्यां तथा कल्पय-कल्पय। कल्याणं कुरु-कुरु। यानि मम पूर्वजन्मोपार्जितानि चक्षु प्रतिरोधकदुष्कृतानि सर्वाणि निर्मूलय निर्मूलय। ॐ मः चक्षुस्तेजोदात्रे दिव्याय भास्कराय। ॐ नमः करूणाकरायामृताय। ॐ नमः सूर्याय। ॐ नमो भगवते भगवते सूर्यायाक्षितेजसे नमः। खेचराय नमः। महते नमः। रजसे नमः। तमसे नमः। असतो मा सद्गमय। तमसो मा ज्योतिर्गमय। मृत्योर्मा अमृत गमय। उष्णो भगवाञ्छुचिरूपः। हंसो भगवान् शुचिरप्रतिरूपः। य इमां चाक्षुष्मतीविद्यां ब्राह्मणो नित्यमधीते न तस्याक्षिरोगो भवति। न तस्य कुले अंधो भवति। अष्टौ ब्राह्मणान् ग्राहयित्वा विद्यासिद्धिर्भवति॥"

A devoted aspirant, suffering from any eye disease, should write the following mantra with the aid of liquified turmeric, using pen made from branch of a pomegranate tree. This yantra should be written within a bowl or utensil of bronze in the morning. This yantra is known as 'Bateesaa' yantra, because the digits, when added, total 32.

८	१५	२	७
६	३	१२	११
१४	९	८	१
४	५	१०	१३

After inscribing this yantra, as suggested, take four-cornered bowl and keep the same over the inscribed yantra. Process four wicks of cotton, placing one each (wick) in every corner and pour in desi ghee (clarified butter) and iginte all the wicks. Thereafter, worship the

'Deepak' (lamp) by offering flowers, 'Dhoop' etc. Then sit on the surface, facing the eastern direction. Take a string bead of turmeric and chant the Beej-mantra. (ॐ ह्रीं ह्रसः) and complete 6+5 malas, apart from twelve recitations of the above given mantra. After having done this much, offer water to lord Sun with complete faith and devotion. Then prostate before Sun so as to pay obeisance.

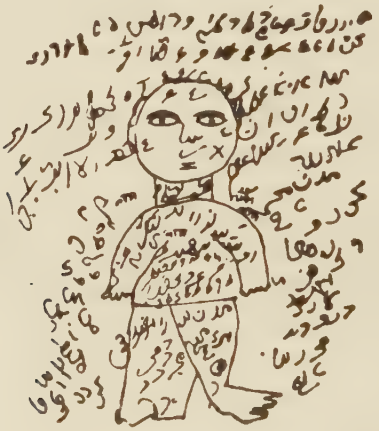
If the aforesaid procedure, as detailed above, is followed in entirety, with faith and devotion, all the eye related disorders will get dispelled quite soon.

XVI

Selected Miraculous Muslim-Yantras

Causing harm to the enemy through the massenger, Yaabudda

(**Warning**- The aspirants may please note that all the yantras should ever be utilised only for noble motivations and for pious deeds. If any person ventures to misuse these yantras with any evil intention, he will have repent later on. Hence, if anybody ignores this same advice, and suffers, the author, publisher, editor and translator will not be responsible, in any manner whatsoever).



Reproduce a ditto copy of this yantra on a plain paper, using black ink, on both sides of neck and on the heart region; write the enemy's name. Process two yantras on two separate papers -bury one yantra on sunday at funeral grounds where Hindus burn the dead bodies and the other to be buried at Cemetary of Muslims, Gradually the targeted person (whose name is written on the yantra) will start suffering monetary losses, lowered fame, reputation and prestige, and finally he will get uprooted and enchanted.

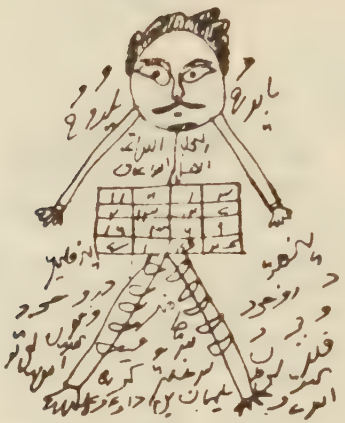
If the aspirant desires to forgive his adversary, he should dig out the yantras from both the places, and then cool the same in flowing water.

Ravana's Massenger

When an ailing person fails to recover, even after trying all sorts of charms, sorcery, prayers, Tantra, Mantra or Yantra, then only this yantra should be utilised which posesses king Ravana's prowess. This yantra should be sketched with black ink on a plain paper. Then put seven pinches of salt, red chillies, mustard seeds on the paper. Hold this paper perpendicularly and fold in a roll, but none of the ingredients should escape. Roll cotton around this yantra so that it looks like a (rolled) wick. Now rotate this yantra seven times around the patient's body. Pour oil/ghee in an earthen lamp and ignite the yantra. When the burning wick is on the verge of extinction, bring the earthen lamp out of the house and keep it up side down and then break the same, spit thereon and crush it with your shoes. This practice should be continued for seven days, whereafter he will start feeling improved and gradually he will recover completely.

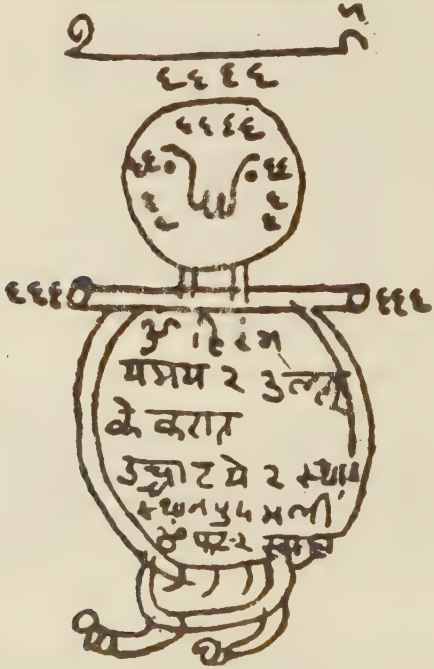
This experiment should be practised in the evening- in the first phase of night.

Draw a ditto copy of this replica, on a plain paper with black ink and ignite the yantra in the presence of the patient. During the time of ignitions, the patient should keep on speaking these words' "Let all my ailments come to an end, and also all acts of sorcery, withchcraft, spell, charm any ill act ghosts should also get burnt in the fire of this replica.



This process should be continued for seven days- once each time during the day and at night. If the procedure as detailed is followed completely, the patient will regain health.

Yantra for enchantment

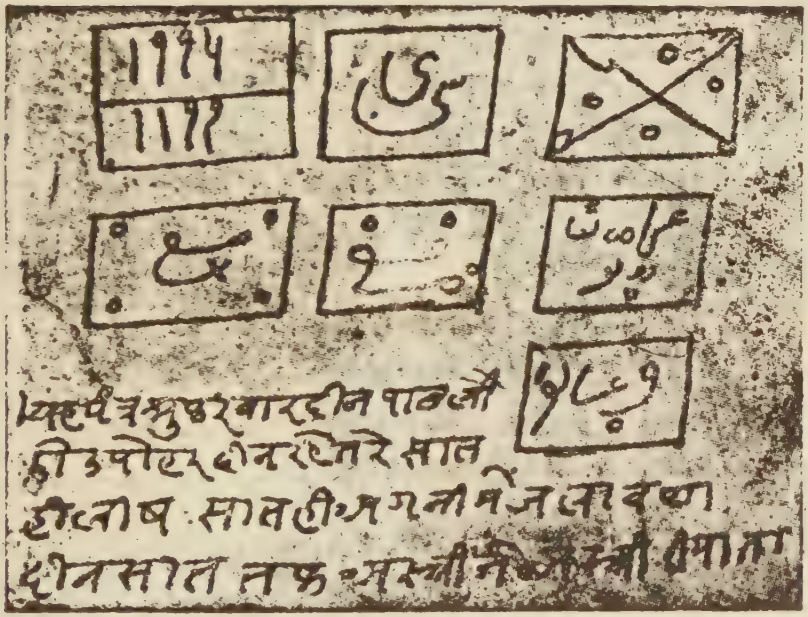


Process a ditto duplicate version of this replica on a plain paper with blue or black ink, and inscribe your adversary's name (who is desired to be enchanted or attracted towards you) in the middle part (at blank space). Then keep this yantra under rays of sun, under hearth, stove or a table lamp. As heat generates to this yantra, the targeted person will get enchanted towards you and his attention will get focussed in you. Ultimately he will come to terms and will be ready to negotiate with you. The following mantra should also be recited.

"ॐ हिरंग यमय-यमय उल्लू करात (अमुक व्यक्ति का नाम लिखें है और बोले) उच्चाटय-उच्चाटय (फलां स्थान से) पुदमली ॐ फट् फट् स्वाहा।"

This experiment will yield quicker results, if this mantra is recited while it (yantra) is kept under sun, stove, lamp or hearth etc.

An infallible yantra to subdue a person



In the afternoon of any friday (say around 4 P.M.) write the above mentioned seven yantras on any paper, with black ink. Also write names of the woman and her mother at the top of each yantra. If a man is to be subdued write his own name and also name of his mother. Then burn, all the seven mar .ras in fire. This process is to be continued for seven days, starting from friday (Friday to Friday). The Targeted person will get subdued and then himself/ herself approach the aspirant.

Note:- This mantra is intended to unite two lovers. Hence, if someone misuses it, he will have to suffer the wrath and curse of God.

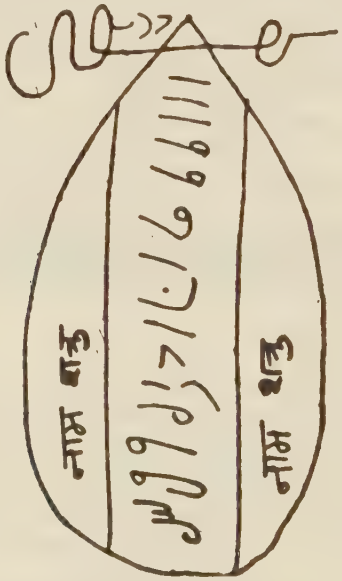
To ignite a coin on the hand

Take mercury chloride (2 or 3 gms) or 'Daal chiknaa' and mix it with soil dust or ash. Then take a 10 paisa aluminium coin and ask someone to cleanse the same with clean water. Then keep the same coin on that person's palm whereafter the coin will start burning due to heat and the user will throw the same away. But, remember, this experiment can be successful only on an aluminium coin or bowl (Katori).

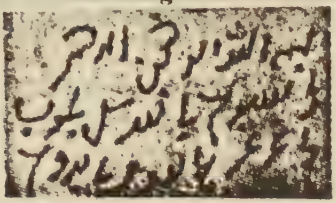
A scintillating yantra to cause sleeplessness etc. to an enemy

The following yantra is a uniquely miraculous yantra which is considered to be capable of causing distress, pain, agony, acute insomnia to an enemy. For achieving the end, the performer (aspirant) needs no accomplishment, expertise, rituals, purity, chanting of any mantra or perform any sacrifice or oblation. But if any innocent person is intended to be tortured, without any fault, the invisible forces will never let the performer go unpunished.

Method - On friday take insole of enemy's footwear and inscribe this yantra thereon (with Lobaan'Benzoin or 'Ashtagandha' or black ink) with a crow's feather, also writing the enemy's full name and address. At the time of retiring to bed, keep this yantra compressed under your pillow. After 12 midnight or whenever you get up at night, strike at the insole with your footwear. It will disturb enemy's sleep and he will feel exhausted, pained, disturbed and tired. Continuous practice of this method will compel the enemy to fall at your feet and beseech forgiveness from you.

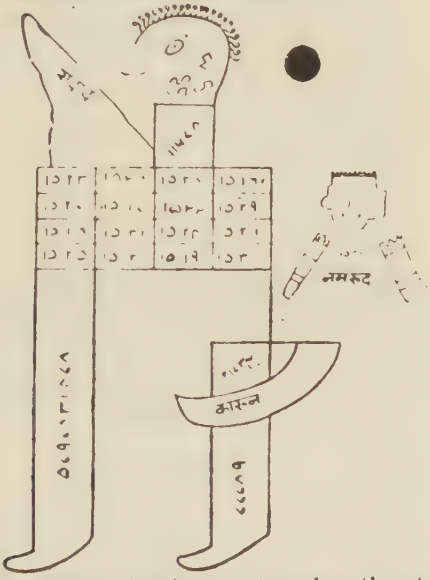


Yantra for realising loaned money



Write this yantra on a birch tree's leave or on a clean paper with 'Ashtagandha.' Soak a cotton swab in essence of poppy seeds and insert the same at the ear-hole. Thereafter, the debtor, who minces matters or advances excuses, should be approached for realisation of dues, but before this pay obeisance to your deity spiritual guide (Guru). By doing so, you will continue to realise your dues.

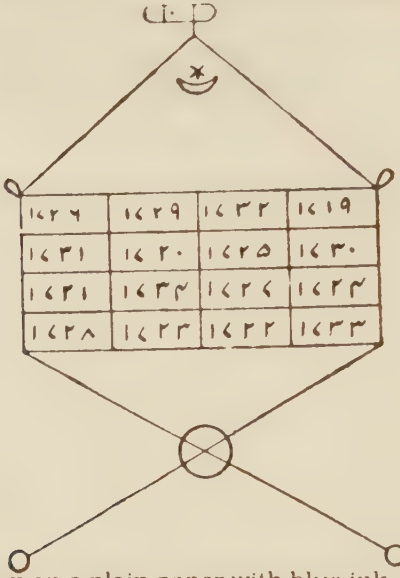
Yantra to get rid of a ghost (First experiment)



To begin with, write all the figures clearly mentioned on the stomach portion of the diagram with black ink on a plain paper, then write other words and also draw the portion over the stomach portion, clearly showing the dotted spot and finally draw rest of the diagram. Now, ask the patient to look at the diagram, without winking of the eyes. Then the aspirant should utilise his spiritual power to sight the ghost and order the evil soul to descend on the diagram. In spite of this, if the ghost ignores repeated pleadings, the performer should speak in a threatening tone. "If you do not appear on this diagram, then I will burn and decimate you" on hearing this threatening command, the ghost will enter and appear on the replica. As soon as the ghost presents himself, the miniature human figure on right side will at once disappear. As soon as the ghost appears on the replica, stick a paper on the back side of the bigger replica.

When this process is over, ask the afflicted person to speak like this, "O Namrood! Take the ghost under your Control". Thereafter, fold the paper from the mid-portion into multiple folds and then tie a black thread securely around the folded paper so that the evil spirit (ghost) makes it exist once forever.

Yantra to get rid of a ghost (second experiment)



Draw this diagram on a plain paper with blue ink. Then show this diagram to the afflicted person and speak like this. "The evil spirit, having its abode in this person's body, should abandon his body and submerge into this diagram" After saying so, fold this yantra and throw into burning fire, so that the ghost gets burnt and is not in a position to again torment any other person.

Herbal bath to cause conception

Extract juice of Neem, kutaki, Haridva, Balaa, Gangeran, Gainda flower, white and black grass, Lakhshmana root, Priyangu, Shataavar and drop a few drops into the right nostril with the right hand, and also hold the liquid extract in your right ear and right hand. Then mix the extract or powder of these herbs with milk and clarified butter (ghee) and drink this milk. Then, boil these herbs in water and take bath with the medically treated water in every Pushya Nakhshtra -it will certainly help to impregnate a lady.

Formula to cause onset of menstruation

Boil in 250 m.l. water margosa rind (20 gms), Bhangraiya (20 gms) powder of dry ginger (Saunth), (500 mg) old jaggery (Gur) (20 gms). When the liquid is reduced to 125 ml. remove from fire, let it cool and then filter (sieve) the same. If this decoction is ingested daily it will help to restore or cause menstrual flow.

Take seven margosa leaves and grind the same in extract of

ginger and drink the same. Boil a few margosa leaves in little quantity of water. Keep the pulp in lukewarm condition under the chin and tie the same with a sticker- it will also cause onset of menses.

Formula to beget a daughter

Take root of lemon tree cleanse the same and let the lady, (Who has given birth to sons only) drink it with washing of rice- she will give birth to a daughter.

Patraavtaar Haajraat

Process of Haajraat belongs to the Muslims and it is of many types, out of which this is one type (Patraavataar Haajraat). Its shape is like a temple, having a canopy through which any object can be viewed. On sunday, draw the above diagram on a plain paper with the oil of jasmine, but keep on reciting the fundamental (Mool) mantra. Thereafter, draw diagram of 'Mahtaab' (Vault) on another paper. Engage a bachelor child and show him this diagram, keep hand over his head, also keep idol of 'Jogani' behind his back, recite the mantra for seven times and then ask the child to invoke presence of 'Saahib' seated in a palanquin (Paalaki). This way the child should sit, facing western direction, on a friday, burn essence of incensed fragrance or 'Ashapuri Dhoop. When the detailed process is followed completely, the child will be able to behold everything clearly on the pictorial paper. The aspirant should ensure that all the requisites are complied with in its entirety, failing which it may not yield expected or desired results.

Israar-E-Waham, Talasamubrai Jango-Jadaal

(इसरारे वहम तलस्मुँबराये जंगोजदाल)

This charm or spell is employed when someone intends to create a wholesome confusion in the minds of persons of a community, caste, family or friends' circle, so that the targeted community's persons start to quarral that turned into a battle, so much so that they are ready to kill each other. To accomplish this aim, the aspirant should draw a ditto figure, as given above, on a red piece of copper (plate), when red rays are emanating from sun early in the twilight. But, this process should be initiated during specific planetary positions, viz; when Mars is at 1°, in Aries, 7°, 11° or 23°, in Taurus, 29°, in Gemini, 13° or 27°, in Leo, 27° or 28°, in Libra, 20° or 30° in Sagittarius, 20° or 29°, in capricorn, 14° or 27°, in Aquarius, or 30° in Pisces, or when there is conjunction of Moon and Mars or Mars and Saturn, or when these stars cast spell in relation to the degrees, detailed above.

In the above given diagram four persons are depicted as fighting with each other, with a view to killing the other person's as a result of which head of one person is seen chopped off, other person's body stands severed from the waistline, and the two other persons are armed with weapons, ready to kill the other person, when this diagram is being processed, burn Dhoop and benzoins. Keep this yantra under the moonlight for nights and conceal (hide) this yantra, when moon disappears, so that the yantra is not subjected to ill impact of other stars. After expiry of 7 days, put this Talisman in a copper vessel and seal its top opening with ten. After doing so much, bury this vessel at the desired place, where feud or quarrel is desired to be started. The vessel will remain buried at the place where it has been burried, as a result of this act, there will be constant infighting, quarrels, feuds and scuffles at the place, because inmates of that place will get impacted by mutual suspicion, confusion and animosity, due to which all of them will get destroyed and ultimately ruined.

A charm to kill intestinal worms

Take fruits of margosa tree and grind them to paste/ powder form. If this paste is applied underneath the navel portion of the patient all the worms in the intestines will be killed.

XVII

Tantra

I do not wish to entangle and burden my readers in unnecessary wordy dual regarding the meaning of Tantra. Actually tantra is the nomeclation of a special type of process/procedure, where yantra and mantra is required. Certain conspicious trait and significance are attached to a specific Nakhshatra, time, period, sacrifice, objects and all these facets are charged with a specific energy and power- all these aspects are fully known to an expert tantrik. When all the said facets are combined together, one can witness new devices, driving force, strength miracles and scintillation. In order to fulfil various aspirations and desires of human beings, other methods like mantra and yantra are laborious, expensive and time consuming whereas tantrik devices are quite easily performed, with minimal expenses, and their results are far quicker. Jins coqtis, a French, studied Indian sciences of Indian Tantra and spells and concluded that Indian that no doubt, are true but it is beyond the Ambit of human comprehension to research thereon.

There is no element of impiety involved in 'Tantra' but when there is lack/ absence of faith, devotion, confidence or there is also presence of hesitancy and repugnance, no tantrik device can ever succeed. Self confidence and faith in teacher's competence and power are the core factors to make any device successful, and there is no place for 'How and 'Why' here. This is the reason as to why the so called modern intelligentia mocks and jeers at Tantra and Tantrik. Despite all this, there is visible impact of tantra which, itself is its greatest criterion for its success. Once a Noble prize winner visited Physician Nelseborn's residence and noticed a horse's hoof outside his house and asked, "Do you believe in such superstition". Sir Nelseborn replied, "I can not affirm whether I believe in superstition or charms but I am decidedly feeling much relieved and relaxed since this horse's hoof has been installed outside my house." When even renowned doctors fail to cure any patient, due to lack of proper diagnosis then the elderly persons in the family or tantriks succeed to cure them. If this is not miracle, then what's this? 'Totka' Word is quite famous in Marwari community and it stands for yantrik processes. But there are certain 'Totakas' which are fortified, and by Mantra and tantra, and they are the real powerful ones. 'Vanaspati Tantra', Pakhshi Tantra, Ratna Tantra Nakhshatra Tantra, Vashi Tantra and Maaran Tantra are only branches of Tantra. Due to space crunch it is not possible to explain these desciplines, for which a voluminous book is being separately written. Here only very selected yantras are being presented for the benefit of our readers. We hope the readers will benefit from our experiments. (The Author.)

Yantra to stop loose motions and vomiting.

If a child is suffering from vomiting and loose motions then revolve wheat flour around the head of child seven times and also a metal pot of water for seven times. Then throw this wheat flour over any type of bone, lying outside or in the vicinity of your house, apart from drawing a circle around the bone with water. (contained in the metal pot)

Tantra for dispelling damaging impact of an act of sorcery

If any woman or man throws any type of charm or sorcery stealthily in someone's house or shop and if you have spotted or seen any such person resorting to this type of practice or if you are sure about such a mischief doer or you suspect anyone, then make that person lick the threshold of your door seven times- it will cast away and destroy the effects of sorcery and incantation.

Various spells /charms to offset impact of evil eye

Even a charming and healthy child will suddenly fall ill due to damaging impact of an evil person's evil sight. If a grown up person is affected, he will fall a prey to indigestion, loss of appetite, the milching cows and buffalos will give lesser quantity of milk, even an attractive object or idol will disintegrate.

Following suggestions should be tried to cost away the said or other types of such ill effects-

1. Take salt, mustard seeds, 'Baal', garlic dried peelings of onions and dried red chillies (whole) and throw all these articles on burning coal. If the emanating smoke smells like foul odour, there is no such ill effect but when there is no smell, it is a sure indication of effect of an evil eye.

2. Visit lord Hanuman's temple, bringing same amount of red colour (Paste) embalmed over the deity's shoulders. Apply the same to the forehead of the patient on saturday.

3. Process a lamp out of wheat flour and ignite a wick (made from a black thread) and also keep two red chillies therein. Revolve this lamp around the patient.

4. If a person has been affected by evil eye on saturday/sunday, revolve milk thrice around the patient, put it in a flat earthenware and give this milk to a dog. If the dog drinks milk, effect of ill eye will get dispelled.

5. If a child has been impacted by a lady's evil sight, then summon the lady and ask her to move her hand on child's body and let her then spit also, the child will recover fully.

6. Ask the patient to sit under a door and then revolve salt and soil dust seven times.

7. Take red thread (Mauli) for protection and recite the mantra, indicated earlier, seven times and tie this thread around child's wrist, and also write this mantra on a small piece of paper and tie it around child's neck, it will cure him.

8. Take sindoor (red colour) from Hanuman ji's idol's head, take a red chilly, an iron nail and some grains of horsebeen (Urad)- put all these articles in a white cloth, tie the same with a black thread. Fasten

this cloth to the childs cradle, the child will be protected from impact of ghosts, fiends and evil eye.

9. Revolve a piece of alum over patient and then crush the same with left hand and throw this powder into a well or elsewhere keep fast on that day.

10. If someone has cast an evil eye on the food, partake a bit of each food item, keep on a leaf, and spread red colour (Gulal) thereon. Now keep this at a road crossing. Take your meals (all the members), after doing as directed.

11. Hold a broom in your hand and mentally speak name of the suspected person, (Who,you think, has caused the mischief), and then incant the patient with this broom. Then separate 2,3 or 4 straws of this broom, spit thereon and throw the same away.

12. If milk yield and ghee of cow or buffalo have been impacted by some person's eye, then thread together three small shells, one iron ring, 'Mauli' in silken thread or a red thread, and recite the mantra, indicated earlier for dispelling damaging impact of evil eyes and sorcery - it will have instant salutary effect.

13. If yield of clarified butter has been adversely impacted, keep your shoe upside down nearby at the place where curd is being churned.

14. If any shop or sale outlet has been impacted by an evil eye, then thread seven red chillies and a lemon in- between the chillies and hang it over the entry gate of the shop. If chillies assume black colour and water content in the lemon also dries up, it is a clear pointer that the place had been impacted by an evil eye of some person. The changes, described above, will indicate that the problem has ended.

Spell or charm to foresee death

A person who takes birth has to meet his or her end one day, whether it is now or later, but nobody can escape from the clutches of death which is an ultimate reality. If a person knows exact or almost probable time of impending death, he can arrange to finish his unaccomplished work. If he has finished his pending duties or jobs or obligations, he will leave this world as a satiated person because he has done his job. Not only this but some learned persons can endeavour to pave the way for their journey after death. Following points and situation may be taken as sure, or at least near certain indications about time of impending death.

1. If any person constantly continues to breathe through the right nostril, from I day to XVI day of a lunar month, he will die within a month, reckoned from the first day.

2. If a person does not breathe, even for a split second, from his left nostril on the first day of any month or year, he will surely meet his evil within fifteen days.

3. A person will definitely die within ten days, if his faeces, urine and wind discharge simultaneously on the first day of any lunar month or year.

4. If a person fails or is unable to see the space between his eye-brows, he will die within 7 or 10 days, reckoned from that day when he fails to see space between his eye brows. Similarly, if he cannot see his own nose, he dies within 3 days and if he cannot see his tongue, he will die within a day and there should be no doubt about the said

revelations. In addition, if a person fails to locate and see Arundhati', Dhruva, Vishnupaad and Kruttikaa Nakhshatras, death stares in his face.

5. When a person does not breathe through his both nostrils but breathes only through mouth, it must be concluded that his death time is fast approaching.

6. A person will die immediately when his nose gets curvatured, both his ears get elevated upwards and his eyes continue to water.

7. A person will die within a month, if he cannot see his head, while seeing image in water, oil or ghee.

8. One who has hiccup(s) before, during or after copulation (sex act), cannot survive beyond five months.

9. A person whose heart (region), feet and forehead dry up after taking bath, is bound to meet his terminal end within three months.

10. A person will die quickly if, during the course of dreaming, sees himself riding on a donkey or his body levied or balmed with oil or his body enclothed with clothes.

11. If throat, lips, tongue and palate of a person remain always dry, he will die within six months.

12. If a person see someone having an iron rod in his hand, or wearing black clothes or a black complexioned person, either during his dreams or day, he will die within three weeks

13. If any obese person gets slim or a slim person gets obese, suddenly and without any apparent cause he will surely die within a month.

14. When an ear is plugged with a finger, it is a natural consequence that indistinct sound will be heard. But, when such a sound is inaudible, a person will die within a month.

15. If an earthen lamp is filled with mustard oil and a person fails to smell the odour of smoke, while the lamp has been blown off, he will die, within six months.

16. A person will die within three months if, on being pressed, there is no pain felt in the teeth and testicles.

A noble person, who has lead a pious life, can easily foresee time of his death, whereas an evil person dies by inches, because he cannot foresee all such warning signals. It has been, generally observed that only one's noble or evil deeds determine the way as to how a person will meet his death. But, there are some instances when wicked and evil persons die peacefully and noble and pious persons experience a painful and agonising death.

Death lies under control of god and scientists have failed to unravel mysteries of death. But our sages and ascetics have spelled out certain way by which a person can develop premonition and foresight to determine actual or near-about time of death which can be postponed, but only for a limited period only. Not only this, our ascetics predicted correctly the time and place of their death, rather they breathed their last at the predicted time, day, month and place, and this is no mean achievement.

XVIII

Methods to impregnate - According to Atharvaveda

With relation to menstrual period

It is the mental and physical copulations between husband and wife, that results in the birth of children. Whether a child is born as a boy, girl or an enunch depends upon couple's actions performed in the previous birth, rather death factor is also dependent upon actions of the previous birth. There are many instances available when Mantra, Mani (Gems, stones) and medical treatment have helped in the birth of a child, yet sexual mating, aided by Tantra, is no less significant. Since the methods employed have been well tried time and again, it has been thought fit to include this chapter, as it is, from Atharvaveda for the benefit of readers.

Such a lady is a fit person for mating who treads slowly like a cow, is lazy, cheerful, who is desirous of conceiving from the core of her heart, such a lady should be mated by inserting penies into her vagina with the intention of causing her conception. An ideal time of sixteen day is a natural course for onset of menses in a lady, out of which first four days are prohibited for mating. Hence rest of the days should be utilised for conception. First four days, eleventh and twelfth nights are inauspicious days, as these are condemned and in auspicious days but rest of the days are ideal and auspicious.

If conception takes place on even nights (2,4,6,8), a male child will be born, but on odd nights (1,3,5,7), a female child is born. Hence, the couples, who wish to have a son, should mate on even dates only and cause conceptions.

If male's semen is powerful and potent, a male child will be born, if, 'Raja' is dominant, a male child will be born. If both 'Raja' and semen are equally powerful, one may have once a son on one occasion and daughter on the other occasion. If there is birth of girls only, then it implies weak and sparse quantity of semen.

If conception takes place on fourth night, a son will be born but he will have shorter span of life, bereft of virtuous qualities will not abide by the well accepted norms and desciplines, will be a child with low thinking and conduct, a rank poor and a distressed child.

When conception takes place on fifth night, it will cause birth of a girl, on sixth a son is born and on seventh a girl is born, but there are chances of earlier death of such a child; hence these dates should be abandoned and left out. If con-ception takes place on eighth night, a lucky son is born.

A lucky female child will be born if conception takes place on ninth

night. Conception on tenth night results in birth of a splendid son, on the eleventh night's conception a religious minded girl is born, conception on twelfth night bestows, a gem among male persons. If a person impregnates his wife on thirteenth night, then an idiot, morally wreck, cross breed girl is born who is a cause of defame, distress and worry. Impregnation on fourteenth night will yield a religious, obedient, obliging son who will have control over his senses, be an ascetic, with capability to rule over the world. In short the child will inherit all the virtues and noble qualities of his father. If a wife gets impregnated on the fifteenth night, then a girl will be born who will acquire royal beauty, excellent luck, enjoys excessive comforts and pleasure, and remains faithful to her husband. If conception takes place on the sixteenth night, it will bestow a scholarly, child who will always speak the truth, exert control over his senses and look after the interests of her family members.

Tantra for causing conception to a (barren) lady

If a lady is wet (that is she is capable of conceiving) but is unable to conceive despite all sorts of treatment, then try the undermentioned tantras charms and God willing, your desire (to have a child) will be fulfilled.

1. Bring root of 'Sugandhara' on a sunday, and grind the same in milk of a solo-coloured cow and drink the resultant liquid during the period of menstruation, eat only 'Saathi rice' and kodnary bean (Moong) - it will dispel frigidity and infertility.

2. A lady, during the course of the said treatment, must avoid anxiety, stress, shock, fear, sleeping during daytime, eating much of spices and exciting food items too much of heat and cold. If she observes all the directions and cohabitates with her husband, she will conceive, even if she was previously termed as an infertile lady.

3. Take powder of boil root of 'Aprajita with the milk of a cow (who has recently delivered a calf) for 3 days after cessation of menses (not menopause), whereafter even a barren lady will be able to conceive.

4. Take powder of 'Nagkesar' with the milk of a cow who has delivered a calf for the first time for seven days, and also use milk and ghee of cow with her meals. It will also help a barren lady to conceive, so that she is blessed with a son.

5. Pound the root of an old lemon tree in milk, mix ghee with the same, and drink at daily so as to get a son with long span of life.

'Mritvatsaa' Yantra

(Death of children after birth)

1. A lady whose sons (children) do not survive after death is known as a 'Mritvatsaa". When there surfaces krittika Nakhshatra on a sunday, bring 'Peetapushpa' herb alongwith its root, dissolve its powder or root in water and consume once daily for seven days, whereafter no child will die (at the time of birth).

2. If pain occurs during first month of pregnancy, mix equal quantity of powder of 'Padmaakh' Red Sandal' and 'Poppy seeds' with milk, and take the same for 3 days- it will avert chances of premature abortion. Alternatively, take liquorice, Devdaru" seeds of 'Siras' and pound the same in a black cows milk it will also rule out chances of

abortion.

3. Pain during second month of pregnancy can be cured by taking equal quantity of powder of root of 'Neelkamal', juice of 'Laha' and 'Kakrasinghi' with cow's milk.

4. Take equal quantity powder of rind of fig tree, black sesamum, 'Sataavar'- poured the same in cow's milk and take it to quell pain during second month of pregnancy.

5. Grind sandal, Tajar, kooth, root of lotus, saffron of lotus, kaakoli, and Ashtagandh in cold water and consume the liquid- it will stop pain during the third month of pregancy.

6. Root of lotus and Gokhru (briar) be taken with cow's milk-it will stop pain during fourth month of pregnancy.

7. Take powders of Gadahpoorna, Kakoli, Tagar, Neelkamal and Gokhru and take with cow's milk, it will stop pain during fifth month of pregnancy

8. Take pulp of catechu (Kaith) and mix it with cow's milk to stop pain during sixth month of pregnancy.

9. To stop pain during seventh month of pregnancy, grind kaseru, Pushkar mool, water cressnut and Neelkamal in water and consume it.

10. Grind and sieve seeds of 'Indrayan', Kankol in honey and consume. It will stop pain of pregnancy occuring in the ninth month.

11. Take old raw sugar, currants date palm, honey and Neelkamal and take with cow's milk, to stop pain during tenth month of pregnancy.

12. If powder of liquorice and myrobalan (Amla) is taken with cow's milk, it will strengthen pregnancy and will not let abortion take place.

13. Take equal quantity of kasera, singhara, Naagarmotha powder of arandi and sataavar and boil in cow's milk- If this preparation is ingested, chances of pain during pregnancy will be ruled out and it will also strengthen foetus and pregnancy.

XIX

Kaak Tantra

Collect wings of a crow from its nest on the fourteenth day of black phase of lunar month. Also collect wings of an owl from its nest on 'Amavasya'. On the midnight of full moon (Poornima) reduce wings of both types to ashes by using wood of margosa and fig trees, and keep the same in your custody. When you intend to create feud between two friends, sprinkle the ash on the heads of your enemies whereafter both the enemies will fall out, quarrel get weak and exhausted due to impact of this space, and ultimately will get subdued.

Hold a wing each of crow and owl in your one hand and sanctify the wings with 'Vidweshan Mantra' (mentioned earlier) and tie both the wings with a black thread. Bury the same in the enemy's house. It will cause feud between father and son. If you wish to offset the process or mollify the damaging impact, remove the dug in wings and treat it essence and smoke of guggul.

If a person sees a crow mating with its female counterpart, he will die within six months. To offset the damaging impact of this aspect, the man concerned should arrange to convey false news of his death to his in-laws, whereafter he will feel secure, or he should process a replica of crow out of salt granules and then desert the same at lord shiva's temple, and return home, but he must not speak and also look back -it will dispel the problem. Both the said spells are tried and true.

Warning

Some malicious women are jealous of others, without any cause. Such ladies clip hair of the adversary when he is asleep. They tie the hair onto the corners of their fabrics and burn the same and drink the ashes or bury the same. This process causes so much pain, worry and

illness to the enemy who gradually gets weakens and ultimately dies.

Similarly certain ladies, who are barren and have no child, they hate other person's children, are jealous of the kids. They indulge in stealing picking up underwear of a child, burn the same and consume its ashes so that there is crop of boils on the child's body and also that he continues to emaciate gradually, and then finally dies. Hence wise persons must preserve securely the child's underwears at home and never abandon or leave at a place from where the same can be picked up by any malicious woman. In addition, also take care and caution about hair of head, clothes and nails which (all) are often used for malicious designs.

Spell to destroy and inactivate memory and intellect

If dung of an owl or monkey is put in a betel leaf and given to an enemy, his intellect will get stalled and dumb.

Spell to regulate menstruation.

Mix a pigeon's dung with a honey and let a lady lick the same, whereafter the menstrual period will get regulated.

Tantra for begetting a son.

Grind together borax (suhaga) with a pigeon's dung and apply the same onto penis, and then copulate-it will yield a son.

Tantra to decimate an enemy

Reduce to powder form hood of snake, black bee, black scorpion and monkey's head(s) and put in a glass bottle. Then, if the same is spread under the enemy's cot or over his clothes, he will have a crop of boils over his entire body, due to which he will die. This process is like yama's (lord of death) punishment which cannot be offset by the deities even, then what to speak of a common man's limitations and capability. **Corrective measure**: If it is intended to alleviate pain and suffering of the afflicted enemy, mix blue and red lotus, red sandal to hen's gall-bladder and apply locally over the enemy's body- it will mollify his agony and provide him relief.

Tantra to stop faeces and urinary flow of an enemy

Put in an earthen pot enemy's faeces and a scorpion, seal its opening (mouth) by soaked soil dust and bury under ground -it will inhibit passage of his stools/urinary flow and he will experience death-like tormentation. If you wish to free the person from this distress, dig out the earthen pot whereafter he will feel much relieved and comfortable.

A Powerful spell to attract a person

Mix with brat's blood, soil dust from underneath the left foot of the lady who you wish to enchant, and then process an effigy of the lady. Then inscribe name of the lady who you wish to enchant or recall. Thereafter bury the effigy at the place where urine is passed. It will enchant a lady to such an extent that she will get attracted towards you and approach you, even if she is living thousands of miles away.

Vanaspati Tantra

(Vegetable related spells)

Spell to cure paralysis

Extract pieces of margosa leaves and garlic, fry the same in clarified butter, give it to the patient, to eat, and also locally apply over his body-it wil remove paralysis.

Spell to Cure jaundice

Process pills from fresh garlic and 'Chirayata (a bitter herb) equal to the size of peas. If the patient takes two such pills -once in the morning- he will be relieved of jaundice.

Spell to stop vomiting

Burn coconut hair to ashes and mix some amount of salt. Let the patient take the same mixed with water, it will immediately stop vomiting. This is a tested formula.

Spell to offset scorpion-poison

1. Boil thoroughly margosa leaves and mustard oil. If the patient's body is evaporated with its steam or steam is used as a massage, it will dispel and remove scorpio-poison
2. Leaves of jujube tree (5 leaves) should be ground in water and then apply the paste at the site of scorpio bite, (Sting) it wil remove the poison.

Spell for Relief in small pox

Mix 5 black peppers with 5 totals of margosa leaves and let the patient drink the same for 7 days - it will provide much relief in small pox.

Spell to cause distraction and separation

Bring some quantity of soil dust in the noontime, from the place where a donkey sits or rolls, but pick up dust while facing east or west direction. Then recite 'Uchchatan Mantra' to sanctify the dust which should be thrown at the enemy's house for seven consecutive days, whereafter all the activities of the targeted house owner will get distracted.

XX

Nakhshatra Tantra

If powder of cumin (black) is applied to horse's eyes it will blind him. But if the eyes are rinsed with hung curd, it will restore eye sight as usual.

Following mantra can be sanctified by 10,000 recitations and dig in a sanctified iron nail in the stable.

Mantra for killing a horse

ॐ अश्वं पच-पच स्वाहा। (अयुत जपात् सिद्धिः)

Mantra to kill fish

Process a nail of jujube wood equal to the length of eight fingers and bury (dig) in the house of a boatsman in Poorvaphalguni Nakhshatra after which all his fish will die. **Dhobi Tantra.**

Take wood of jasmine tree and process a nail equal to the length of eight fingers and bury the same in a washerman's house on P.Phalguni Nakhshatra—it wil destroy all the clothes.

Take wooden piece of 'Mahua', equal to the length of four fingers, process a nail and bury the same in Chitra' Nakhsatra in the house of the washerman, whereafter all will get destroyed.

(Scorpion related spell (Bicchhoo Tantra)

If a few drops of saline water are poured into the reverse ear to the side where a scorpion has bitten, it will dispel poison and its effects.
If a scorpion is highly poisonous, kill him at once because due to its speed being two fast, poison will also spread at an equally fast speed. After doing so, let the patient inhale mixture of Salammoniac (ammonium Chloride) and lime- it will dispel ill effects of poison.

Tantra to miscarriage abortion

Grind long bitter gourd (langaria vulgaries) alongwith seeds and apply the paste to private part of the lady who will abort.

Dissolve sulphur and sprinkle it over green vegetables- it will destroy green vegetables. This experiment needs no recitation of mantra.

Dig in a nail, equal to the length of eight fingers, of jambul wood, and bury the same in a milk man's house in Anuradha Nakhshatra, - it will dry up milk of all the cows. This mantra also needs no recitation of mantra.

Take a nail of 'Madar' (the medicinal plant) equal to the length of sixteen fingers, and bury it in the house a country liquor distiller, whereafter all his liquour will get destroyed. This experiment needs no mantra recitation and use. Do it in Krittika Nakhshatra.

Take a nail of betel nut tree, equal to the length of nine fingers, and bury in the house or field of a betel seller house, whereafter all his betel leaves will get ruined. Do it in Shatbhisha Nakhshatra.

Bring a curvatured piece of cedar wood (Devdar) and grind the same in the goat's urine, dry it until it becomes crisp. In Ashlesha Nakhshatra sprinkle the powder on the person who you wish to allure charm, the desired person will get attracted towards you.

Bring a garland and water offered at lord Shankar's idol and mix with (seeds of) white mustard. If this mixture is sanctified with mantra and then thrown in the targeted person's house, he will get enchanted. If the same is rooted, it will cause comfort to the targeted person who will return to his previous state.

Prepare a thick paste of honey, poppy seeds and sandal and apply a mark with this paste on your forehead. If you put your arms around any lady's neck she will get subdued.

Take equal quantity of burnt body's ashes, 'Vacha', koot, red power and Gorochan and grind all ingredients. If this powder is applied to clitoris of a lady, she will get subdued by this charm.

A charm to control movement of clouds

Take two bricks and join them. Then write the word Megha' thereon with coal brought from a burnt body's (funeral) fire. Sanctify with 'Stambhan Mantra and then bury in the earth-it will stop movement of clouds.

Tantra to cause abortion

Bring stramonium flowers on sunday, when there is Pushya Nakshatra and let a virgin girl weave a cotton thread and thread the flowers in this string, and then tie it around the lady's neck, who will abort.

Tantra for causing menstruation

Dry up root of 'Aroosa' (a medicinal plant) under the 'sun in Jyeshtha Nakshatra. Treat it with smoke of Dhoop and tie it around the lady's waist -she menstruate within 30 days.

Ucchatan Tantra

In Pushya Nakshatra dig in a human bone, equal to the length of four fingers, in an enemy's house-all the activities of house inmates will get restricted and come to a standstill. This method requires no sanctification of any mantra.

Tantra to decimate enemy's progeny

Bury a serpant's bone, equal to length of a finger, in an enemy's house in Ashlesha Nakhshatra and chant the mantra (Mantra ॐ हुं हुं फट् स्वाहा) 10,000 times- it will kill the enemy's progeny.

Tantra for decimation of enemy's family

Bring a four finger long bone of a horse and bury the same in the enemy's house in Ashwini Nakhshatra, wherefter the enemy's family will get decimated.

Tantra for causing Insomnia to an enemy

Nail of lemon tree wood, if buried in the enemy's bedroom in Ardra Nakhshatra will take away his sleep and he will be on the verge of death or inch towards death. But if the same nail is rooted out and thrown away, he will again become comfortable and normal.

XXI

Charms Relating to Saturn

Saturn is a black coloured, fierce and ferocious star who is more strong towards evening . Saturn is also nomeclated and considered as synonym of Yama, Death, bad times, pain, penury. The English call it by the name of 'Reaper' and 'Evil Eye,. Its look / sight is ominous. When its evil eye was cast upon sun (after saturn's birth) it caused leprosy to sun, the driver of chariot became lame, and the horses lost their sight. If Saturn is posited in birth sign, second or 12th house, the native has to undergo a bad phase of 7/1/2 years which is known as 'Sarha, Sati (Period of 7/1/2 years), when saturn is poited in the birth sign, the native will suffer from mental disturbances, impediment in work, financial losses, fruitless journey, flatulence, skin diseases etc. When Saturn is posited in the II house, it will cause death of a member in the family and internacine family quarrels, trouble to the wife, sudden loss of money and debt burden and in the XI house it causes fear of hidden enemies, eye diseases, diseases relating to feet, unnecessary expenditure etc. When saturn transits to IV and VIII house, the period of Saturn's 2/1/2 period of affliction sets in due to which a native has to pass through many trouble ridden situations and only

the afflicted person know what problems stare him due to the impact of saturn. For mollifying such disturbing features of saturn, following spells may be tried.

During the period (Dasa), Sarhesati and 'Dhaiya' the native should saturate /offer water at the site of ants' hole on every saturday at sunset- it will yield successful results.

Process an iron ring out of the hoof of a black horse, and wear it on the day of Shani Pushya which will impart much relief dispel obstacles automatically and success will ensue.

Bring a water laden coconut on 'Shani Pushya day, remove its outer layer of its coir (fibrous root), make a hole and fill in as much sugar as possible: Thereafter, wrap the coconut with a black cloth, go to an ant's hole without speaking a word and being interrupted, in the evening and bury at that place in such a way that animals and birds are not able to eat it. This way the ants are supplied with a month's quota of feed- it will stand the native in good stead and he will feel relieved.

If Saturn's damaging impact is of rather a serious nature, then visit Shanti temple, offer oil, and also oil in which the native has seen his face. Arrange saturn's mantras recitation by someone else, and yourself recite 'Bajrang Baan', offer water at the fig tree and take seven rounds around the tree, adding some black sesamum seeds to water. By following the said process, lord saturn gets appeased and bestows desired gains and results.

XXII

To Draw A Horoscope At The Time When An Inmate Poses A Question And Then Verify And Suggest Remedial Steps To Ward Off Damaging Impact Of Ghosts, Fiends, Evil Spirits

When a person, impacted by ghosts or evil spirits approaches, then prepare a horoscope in accordance with the time when the inmate had put his question. The result should be forecast according to ascendant.

Aries Ascendant- The native is suffering wrath of Jaldevi.

Symptoms (Proof.)- Aching in body colicky pain in and around waste, loss of appetite.

Solution (Remedy) -Saturate fig tree. Take khichri (Moong and rice) one kg, Maalpua 1 kg, Baaklaa- 1kg, seven broken pieces of earthen ware- revolve these articles seven times around body/ head of the affected person.

Taurus Ascendant- Impact of a fiend/ghost,.

Proof - Restivity and ailing body, observe many problems towards evening, pain in eyes, aversion to food, keep sitting at one place, suddenly start walking etc.

Remedy - Take one kg, each rice, and curd, 2/1/2 metres white cloth, silver spike (one) - keep all these ingredients towards the western side. Then sanctify a 'Taveez' with Rakhsha yantra' and tie around the neck of the patient.

Gemini Ascendant - 'Khshetrapal Dosha'

Proof- Body remains hot, pain in bones and joints, headache, perspiration, feeling of hollowness, quivering in hands and feet, speaks off-beat and incohorently.

Remedy - One kg sesamum, seven ear-corns of paddy, one kg. 'Bada', leaves of seven trees, 1 metre long red cloth-revolve these articles around patient's body and keep at Bhairon's temple or platform or a secluded place outside the village, but do not look back.

Cancer Ascendant 'Shaakini Dosha'

Proof - Pain in eyes laughing or weeping without any cause, loss of appetite, short speech, stomach pain and wound in head that is flatus charges/travels towards head)

Remedy - 7 metre long red cloth, red sandal, 1 kg Khichri, 1 kg Pakaura and keep a piece of brokenware over these articles, Give Rakhsha Taveez' to the patient (a protective emulet) who will be relieved of ill impact.

Leo Ascendant - Wrath of ancestors due to urinating in the water.

Proof- Aching in all joints of body, too much thirst.

Remedy- Process a replica of silver (3 gms), seven metres long red cloth, 1 kg rice', seven types of grains (only Baklaa'), coconut-3 nos, wooden plants -2, lamp(4Nos) - Tie all the articles in a cloth and touch to the forehead seven times and incant. Tie a yantra around neck.

Virgo Ascendant- Curse/wrath of Akashdevi.

Proof- Excessive indolence and slothness, loose motions, yawning, heaviness of body, multiple complexities.

Remedy - 2/1/2 mtr long red cloth, 10mg gold, silver, planks - 3, one cloth-after being worn, Pakaura-one kg, khichri and 'Tilvat'-1kg,- revolve all these articles around patients body and then fete 'Shavaasani'.

Scorpio Ascendants - Curse/ wrath of Khshetrapal and Shaakini.

Proof- Body manifested by one disease or the other, gets enraged always, body stays hot, people stare at him, laughs all of a sudden.

Remedy - Fete and serve food to four sages and also give garments/ clothes but do cover the articles for eating and donation with a cloth.

Sagittarius ascendant - Curse of maternal and/or paternal grand mother or of mother.

Proof- Multiple diseases manifest body pain in joints of the body, talk waywardly and rubbishly during dreams, see problems and diseases during dreams, general restivity.

Remedy- Serve food to 'Shvaasini' and also donate two clothes to wear- it will mollify all the hurdles

Capricorn ascendant. Khechari Dosha and Bhoot - Dosha'

Proof - Indignation, body heat (due to fever perhaps), Insomnia, Yawning, vomiting.

Remedy - 'Tilvat', Baaklaa', Pakauras of Urad, should be put into seven broken earthen ware pieces. Tie 'Rakh shayantra' around neck.

Aquarius ascendant - 'Jaladevi Dosha'

Proof - Temperature/ fever, see complex problems, pain in joints of body, vomiting.

Remedy - 1/1/2 or 2/1/2 gms silver , 2/1/2 metre long red cloth, Rice- 1kg, Tilvat - 1 kg, Baaklaa - 1kg, -put all these articles in a broken piece of earthen-ware and revolve around the patient. Then keep all the articles on a piece of cloth.

Pisces Ascendant- Problems caused by recently dead ancestors.

Proof -Weeps for sometime and then laughs and vice versa, great restivity and disturbance, excess of yawning.

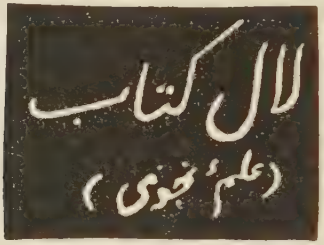
Remedy - Saturate fig tree, fete a visitor and a virgin girl/ bachelor boy and satiate them, donate some articles. After doing this much, put Rakhshaa Mantra around neck- it will cast away all the problems and complications without any delay.

To get a house vacated by a tenant

Bring special bone of a serpent during Pushya Nakhshatra, sanctify it by 'Vidaveshan Mantra', Reduce the bone to powder form which should he spread into the the rented house. At night the inmates of the rented house will see many snakes and other horrible things as a result of which the tenant will vacate the house and run away.

XXIII

Lal Kitab and Miraculous spells on stars



The book entitled 'Lal Kitab' is a famous treatise on Indian astrological literature which contains mystical and miraculous devices, but this book is not available even though it is a rare book. Sometime a renowned fortune teller wrote an article through which he offered to pay Rs 25000/- if the said book was made available to him. Original 'Lal Kitab' contains 1172 pages and is written basically in urdu and many scintillating, effective and cost-effective methods have been suggested to dispel damaging impact cast by the stars. Though the methods suggested look to be mind-boggling yet their effectivity and efficacy has been tried and tested by many persons; hence these methods are fully authentic, verified and tried. These practices are widely in vogue in states of Punjab and Haryana and you, too, can easily practise the same. For the benefit of common masses I give hereunder, a collection of such devices, in a nutshell.

— Editor

Talisman (yantra) pertaining to stars and burning essence (Dhoop) required to be used.

A Yantra for a specific star is prepared by using specific burning essence (Dhoop) which has been prescribed in each case.

The yantra (Talisman) is kept under the sun light upto the time of sunset but is removed from sunlight (before the sunset and hidden). The talisman is kept in the sunlight during ascendency (rise) of the planet. The talisman is removed and concealed so that rays of the

rising sun do not fall upon the yantra.

While processing a yantra we must keep in mind the purpose and aim, and tendency of the planet and sign (Rashi).

If effect of a yantra is to be nullified or even put to an end, then process a reverse yantra whose tendency must be opposed to the former one. For instance, fire and wind are inherently related to each other but to nullify the effect element of fire should be aligned / combined with water or earth element.

Types of Burning essenses or Fragrances for each star.

Sun Loban + Ud + Chandan (sandal)+ Jafran or Kesar (Saffron)
Mars - Red chillies + Opium + clove 's' + Guggul
Mercury- Loban + Guggul + root of Jasmine+ almonds
Jupiter - Saffron + Nagarmotha + red sandal + white sandal
Venus - Ud + Loban.
Saturn - Black pepper + Guggul + sealing lac.
Moon- Loban + camphor (Kapur)

Significance of degrees in yantra processing

If a planet transits into sun in the same sign, and degree, it loses its impact, and becomes a dead star. Hence, in such a period it is quite easy to dispel and put an and to the evil impact of inimical stars- it paves the way to accomplish the desired motive. For example, when Sun and Moon combine on the same degree and fraction, it is an ideal time to decimate and or subdue to domineering officer, society, any established and famous person(s), one' should proceed as follows-

Conjunction of various stars with sun yield different results and the right opportunity should be awaited. If sun is joined by Mercury, it is an ideal time to subdue intelligensia, and trading community, if sun is combined by venus, women folk can be infatuated and subdued, if sun is joined by Mars, any powerful and mighty person, or any wicked or poor person can be tamed, if sun is joined by jupiter, scholarly, persons, saints, sages heads of religious seats, if sun is coupled with saturn, then it is the most opportune time for land, house, property, material gains destruction. An experienced and scholarly Tantriks and astrologers are always on the look out of such ideal opportunities so that they could target the aim at the most suitable time and this is how an object is accomplished without any delay.

Partial conjunction, in relation to degress of two planets and their Tantrik utility

When two stars combine in a sign on the same degree, it is called 'Nazar-e-Quran', in najoomi parlance and this position is known as conjunction in Indian Astrology. In such a situation the factors, like impact of various stars at that time and effect thereof in Tantra Shastra, are taken into account. All such effects are detailed here under.

Conjunction of Stars		Effect
Moon + Mars	-	This position is an ideal one to achieve success in contacting senior civil or military officers.
Moon + Mercury	-	To establish rapport with rich persons,

Industrialists, writers, editors and media persons.

Moon + Venus - For success in love affairs, to beget a beloved, all rituals pertaining to marriage, to motivate and extract work from a member of opposite sex

Moon + Jupiter - Beneficial for study to learn and acquire some new knowledge, to earn money and to progress in business.

Moon + Saturn - To decimate, harm and torment the enemies.

Moon + Sun - To cause losses or harm and also obstruct progress of an enemy

Mars + Mercury - Enmity, harm to material objects destruction of property, institution or home and render them fully, unfructuous and totally useless.

Mars + Venus - Ideal time for artists, film stars to make mark in dancing, drama, to lord of a woman and to achieve success.

Mars + Jupiter - To win in litigation in courts, in battle and conflict, turning even an enemy to one's favour and advantage.

Mars + Saturn - For decimation of enemy, for causing death to him and also to render a place forlorn.

Mercury + Venus Success in love-affair to attain knowledge, and expertise, especially sucess in musical field.

Mercury + Jupiter Friendship and love of one male with another one (male), to seek complete success for co-operation and favour, enhance knowledge, learn new lessons and science.

Mercury + Saturn - To propel agriculture and related services, to increase yield of vegtables, for better crops, to conceal some secret or object (like theft or feud).

Venus + Jupiter - Infatuation and attraction relating to love-affair, and to turn public to ones favour and side.

Venus + Saturn - To cause loss, discomfort, agony, ill luck and many other harmful acts/applicable in the case of opposite sex only.

Jupiter + Saturn - To intellectually stun and blunt scholars, to create confusion and conflict during debate and also to create internacine feud among scholars.

Types of Talisman needed to be practised when stars are retrograde and/or otherwise

(Vakri' and 'Maargi' planets)

A. When saturn is favourable (Maargi) then it is the right time to put an end to an enemy or enmity and all other acts connected therewith.

B. When Saturn is retrograde, it is an opportunity to create friction and obstruct their activities.

2-A When jupiter is retrograde, it causes, loss of land, property and status and popularity.

B. When Jupiter is benefic it adds to native's land, property and status, apart from social popularity, and the emulets made during this period augur well for success.

3-A. If mars is benefic, it helps to enhance prestige, honour position status success in festivity and celebrations.

B. A retrograde Mars' position is utilised for decimating enemy's army, apart from its disintegration and the emulets are processed therefore.

4-A. A benefic venus imparts success in love affairs, fraternity, providing comforts and leisures, benefits in transactions of sale and purchase, in arranging parties, for marriage, betrothel ceremony and other such success.

B. A retrograde venus causes abortion, loss to progeny and emulets made during this period help to attain all these accomplishments.

4 - A. Emulets prepared during favourable phase of mercury, help to acquire education of any kind.

B. Retrograde position of Mercury is utilised to prepare emulets for humiliating, insulting and demeaning the adversaries.

Appropriate time to accomplish desired feats during periods of retrogradation and beneficence.

1. When any planet retrogrades or follows it course at 1° in libra sign, such a period can be utilised to torment or harm or decimate only one enemy.

2. Any planet being at 2° in libra sign, imparts an opportunity to subdue and turn an enemy in one's favour, when the planet follows its course or is retrograde.

3. If a star transits in libra at 3° whether following its own course or is retrograde, it is an ideal time to lay open such secrets which are difficult to unravel or know.

Whether any star is retrograde or follows its own course and transits at-

4. 3° in libra, it is an ideal time to infatuate a member of opposite sex and prepare emulets to enchant/attract him/her

5. 11° in libra, it is right period to prepare on emulate to succeed in to rope in a misguided person and motivate him towards following the right path.

6. 13° in libra sign it is an ideal period to gain success in misguiding and making a lady wreckless, wayward and immoral.

7. 14° in libra, it is the most opportune time to process any cosmetic and/medicine cure that aids in adding to beauty.

8. 30° in libra this period should be utilised with a view to construct and safeguard any big mansion, structure or building, and to impart it permanency forever, apart from unparting it an unprecdented fame and grandeur.

Astonishing and Marvellous spells relating to stars.

Note - If any impedimental impact is caused by any star, and the native desires to derive immediate mileage, then the relevant spells or charms should be practised for 40-43 days at a stretch and without

any break. These spells should be practised between sunrise and sunset only. The native will attain desired success within 43 days. If, due to any reason whatsoever, there occurs some hinderance in maintaining regularity there is no cause for worry, as no harm will occur, as the native can resume afresh the procedure once again and then complete the laid down procedure.

SUN

1. If sun is malefic or is posited in a harmful situation, and the native faces problems and obstacles in his health and work like cardialgia; disturbance due to the state regime or court (legal) cases, eye related diseases, heart attack, stomach related disorders, pain in bones and joints, then the native should purchase jaggery, equal to the weight of the sign in which sun is posited, and put the same in flowing water of a river on a sunday-it will dispel all the impediments caused by sun, and he will feel relieved,

2. When sun is posited in the ascendant or in the VII house or there is conjunction of Sun+Saturn, then sun remain aflicted due to which the native's father passes away at young age (of the native), wife remains indisposed and ill, such a native is sensual and sexy, and cohabitates with his wife during day time. If saturn is posited in the VIII house, he marries many women and all of whom die'. If mars is posited in the V house, the native's sons meet premature death. When sun is posited in the I house (ascendant) or there is no star in the VII house, the native cannot marry before he reaches 24 years age and this year (24th) is extremely troublesome for him. In order to get rid of all the said unfavourable and damaging results, the native should instal a hand pump or dig a well in his ancestoral house and, within 10 years of such an installation or digging, all the unfavourable impacts of sun will disappear and the native will enjoy a hasslefree life.

3. When sun is posited in the ascendant or saturn in the VII house or sun is aspected by saturn, such a native cannot have a male issue, financial position remains pitiable and there is also feud in the family. In such adverse states, give loaves to a black cow that has no horns, bury squarish pieces of copper in the earth, take 'aachman' before taking meals, and consign or offer some part of food to fire-it will improve native's financial position and also family related problems.

4. If sun is posited in the VII house is in libra sign (libra being debilited or 'Neech' sign of sun), in the VII house and is causing adverse and damaging results (like separation from wife, losses from unaccounted or secret money, feud amongst business partners, separation from beloved etc.), the native should extinguish fire by throwing milk into fire at night, take some sweat eatable into his mouth and then gulp water. According to writer of 'Lal Kitab', the native will be surely relieved of all his miseries and problems, if he performs the suggested course to mollify sun.

MOON

1. To mollify ill effects (like mother's illness, mental anxiety, lung related diseases, loss and destruction of money etc) of Moon, the native should keep milk or water-mixed milk in a metal vessel under his bed at night (on sunday night) and then on the following monday (next day), he should saturate, after getting up in the morning, a fig or acacia (Babool) tree, without speaking even a word to any person.

2. When Moon is posited in the VIII house alongwith Saturn or

Moon is posited in Scorpio sign with saturn, the native must be having a well in the vicinity of his ancestoral house. In such a situation, the native fails to derive any gains from his paternal property, agricultural land or produce and his own wife and he always remain agiteted and indiscriminate. If the native seals such a well, he will yield immense gains, even beyond his own expectations.

3. If only Moon is posited in the VIII house and any inimical star/ like Mercury etc. is posited in the ascendant, the native suffers horribly painful episodes upto 34th year of age. If the native is issueless, suffers from T.B., lungs or kidney disorders, epilepsy or cancer due to the malefic effect of maleficence of moon itself, the native should act, as suggested hereunder-

(a) The native should fetch water from a well, located in a burial place/cemetary and keep the same in his house.

(b) Touch feet of the elderly persons of the family and serve milk to young kids.

(c) Process replica of moon in silver, keep the same in the house and worship it.

4. If Moon is posited in the XI house alongwith ketu, or both the stars are posited in some other house, then moon gets defiled - In such situations a native has no male issue as long the grand mother is alive but, if perchance a son is born, the grand mother gets blind or widowed and the child's life span is short lived. In such a situation, if there is hand pump, or any stone slab over which water always falls, should always be kept neat and clean. The child's mother should always rinse her eyes and forehead with water-mixed milk. The native should donate milk at Bhaison's temple to free himself from wrath and ill effect of ketu (Dragon's torso).

If there is repeated birth of girls, due to weak semen, (fall or shortfall in sperms) and there is no birth of a son, then heaten a bowl or plate of gold on fire, when it gets reddened, boil milk in it. Then pour the same in a bigger utensil and continue to heaten the same as long a you are cohabitating with your wife. After mating, both the partners should consume this milk. This process has to be continued eleven times-one each day-it will give birth to a son.

6. Both the mother and her would be child continue to suffer during or at the delivery time and their life can also be in peril, if Moon is posited in the XI and ketu in the III house, in addition sea voyage and other long journeys prove abortive and cause losses.

According to author of the 'Red Book' a native whose Moon is delibitated, defiled, must not sell milk and if Moon in the IV house is malefic, the native must not consume milk, especially at night but serve milk to young children and elderly people, free of cost. The native should process 121 laddoos' of condensed milk (khoya or Mawa) and let those be consumed by children or thrown into a river - it will provide him with instant relief.

MARS

1. If Mars is obstructive, but is rich in some qualities also, throw some sugar cakes (small) into flowing water it will yield best results.

2. When impedimental Mars is coupled with inauspicious traits, throw some revaries (made of sesamum and raw sugar) into flowing water-it will dispel inauspicious (ominous) effects of mars.

3. Use skin of dear, as a seat, daily to offset ill impact of Mars.

4. Distribute sweet loaves to the poor.

5. Wash barley grains in the milk and throw the same in flowing water of a river

6. If Mars is posited in IV house in a native's horoscope there and is manglik defect ('Manglik Dosha') as a result of which health of mother, mother-in-law and grand mother is the cause of concern, there is unrest and feud in the family, financial losses, anxiety due to delay in marriage the native should cleanse his teeth daily with water drawn out of a well (whether one is using both paste or branch of a tree or tooth powder for cleaning teeth).

7. Mix sweetened milk, root of banyan tree and soil dust and reduce to paste from which should be applied on the forehead as a 'Tilak'. By doing so all the diseases, relating to stomach, will be dispelled.

8. If there is fear from fire, spread a bagful of raw sugar upon the terrace and some amount thereof on the uppermost terrace.

9. When there is danger of life or short span of life, send a utensil full of honey to a cemetary.

10. Skin of a deer should be freely used, for sitting, and hang an iron nail on the southern door of the house, to get rid of protracted illness.

11. If malefic mars is posited in the XI house and no star is posited in the III house and native is tormented or suffering from some protracted illness, prepare sweatened loaves (or fried loaves or Paranthas), then put sweetened loaves or meat in a utensil and let the red dogs eat the same.

12. If malefic mars is posited in the XI house and there is no star posited in the III house, the native's paternal property, proves harmful, he leads life of a debtor. Such a native should keep a pet dog in his house.

13.When Mars is posited in XII house, Mars is posited in III, VIII, IX, or XII house, the native is destined to experience torturous impact of Mars. To get rid of evil effects of Mars, the native should donate milk mixed with honey. He should also give sweetened loaves to dogs and offer sweet-cakes (Batashas) at the temple of Lord Hanuman.

KETU

Accoding to the Red Book, Ketu is called as a 'dog'. Hence whenever Ketu is malefic, it is always useful to serve meals to dogs.

1. If, due to malefic and damaging impact of Ketu, a son does not comply with or disagrees with his father or his treatment is failed, the father should donate blankets at Bhairon's temples, whereafter the son will behave nicely and respectfully with his father. According to 'Red Book' Ketu's adverse impact can be offset by donating sesamum (or laddoos made from sesamum).

2. To appease, pacify and tone down damaging impact of Ketu, give part of your meals to dogs of different hues (colours).

3. If lord of III house, Ketu, is posited in III house, or Mars or Moon posited in VIII house, the native remains very disturbed, has feud with his brothers. The native should support a mark on his forehead with saffron, wear gold anywhere on his body and also float squarish pieces of copper in flowing water.

4. When Ketu is confronted with Mars, Moon, Sun or Mercury, this planetary position is ominous for native's wife. But, this ill impact can be warded off by donating two dyed blankets at a temple.

MERCURY

1. Throw ash of small shells or holed paise or a plate of copper in flowing water to get rid of inauspicious effects of Mercury.

2. When Mercury and Ketu not posited in house of comforts but in some other house, then they are inauspicious. Such a native has to pass through financial crunch upto 34th year of his age and his marriage also gets delayed. Such a native should get his ear pierced, cleanse his teeth with alum, serve yellow Halwa to little girls and offer saffron at a temple.

3. If Mercury is posited in the III house and is inauspicious and showing bad impact, causing obstacle to activity or when there is anticipation of loss of prestige, the native should soak kidney bean in water on Tuesday night. On next Wednesday morning he should feed these beans to birds. If he continues this practice for 43 consecutive days, he will be relieved of the damaging impact, including rise in his popularity and effectivity. Alternatively whole kidney beans can also be fed to the birds.

4. If Mercury is posited in the III house, and casting unfavourable effect and Moon, Ketu or Venus being posited in VI or VII house the father's property can be subjected to dangers, health of mother's sister and her husband can also cause concern. In such odd situations, the native should cleanse his teeth with alum, give feed to birds and donate a sheep. When malefic Mercury is posited in the VIII house, its indications being distress to native's own sister and father's sister—to offset the malefic effects, kidney beans should be donated.

JUPITER

1. To further enhance salutary effect of Jupiter, pure saffron should be used in eatables and a mark (Tilak) applied over navel and tongue.

2. When in any man or woman's horoscope Jupiter is malefic and casting unfavourable impact, it is an ominous sign which needs to be reversed, as Jupiter's favourable effect is imperative for acquiring education and making married life happy & comfortable.

3. For a happy and comfortable marital bliss (in the case of a girl) two equally weighing pieces of gold (10 gms each) should be presented to the girl, who should keep one golden piece with her and throw the same in flowing water of a revulet. Be warned, the piece in the custody of the girl must never be sold. As long the piece remains in her custody, she will remain happy and comfortable and her husband will remain in her favour. If someone is not in a position to afford gold she should utilise two equal weighing saffron and turmeric, folded in two pieces of paper.

4. Similarly, if sun is inimical use two plates of copper, pearl or if moon is malefic, coral, if mars is inauspicious sea-shell, if Mercury is the culprit, iron piece, or black collyrium when Saturn is causing damaging effects.

5. If Jupiter in the VIII house is malefic, then donate any yellow object in a temple. Saturation or watering of a fig tree is also benefical.

VENUS

1. To make Venus more benefic and auspicious donate cow and millet, and feed an attractive cow or a bull with a portion of your meals.

2. If inauspicious Venus is posited in the ascendant and no other planet is posited in VII and X house, such a native marries at the age

of 25 and immediately after marriage he becomes a penniless person and his wife also dies. In such a state, use barley in your diet, ingest cow's milk and feed the birds with a combined feed of seven types of grains.

3. If malefic Venus is posited in II house and Jupiter in VIII, IX or X house, the native's married life is feud-ridden. If his wife is engaged in some service, she becomes a characterless lady, and the native leads a life of misery and misfortune, he may even suffer from sexual and venereal diseases and premature ejaculation. In such a situation he should use a sort of medicine which is rich in Mars element—it will prove beneficial for him.

4. If malefic Venus is posited in the V house, and Sun, Moon or Rahu are posited in the I or VII house the native is a man of lewd character, his children, do not obey him, there is fear of theft, wife's allegiance remains suspected, money flow is also retarded. These situations can be corrected by looking after a cow and serve her and he himself should keep his conduct above board. Whether the native is a man or a woman, he/she should wash his/her private parts with curd. If the given advice is followed, flow of money will start and luck also flourish.

5. If Venus is posited in V house, the native should donate copper coins or throw white flowers into a storm drain, should worship in a temple, donate a cow. If the native does as advised, he will be a person without an enemy, otherwise his character will remain clouded under suspicion.

6. Venus in IX house makes a native wealthy, industrialist and a person of sharp intellect. If such a person burries squarish silver coins under a margosa tree, he will reap immense wealth gains. If moon or mars also joins venus, the native should bury a honey filled pitcher/vessel at the foundation site—it will enhance salutary effect of venus more beneficial and auspicious.

7. If Venus in IX house is encircled by malefic stars, Mercury or Ketu, the native's children experience multiple problems. In order to get rid of such unfavourable states, one should dig in squarish silver pieces within stem of margosa tree, and also spread margosa tree's wood and powder thereon.

8. An auspicious Venus in XII house causes trouble to native's wife. But the malefic effect can be warded off if a blue or indigo coloured flower is buried in jungle.

9 When Venus is posited in XII house and Rahu is also posited in II, VI, VII of XII house, the native suffers badly upto 25th year of his life but the malefic effect can be dispelled by keeping a cow or buffalo (of black colour) in the house.

SATURN

1. Use iron based articles in the house, only when Saturn is auspicious, and also use black salt and black pepper in food, apply collyrium or lamp black soot to eyes—all these devices will yield beneficial and auspicious results.

2. If Saturn is malefic and also its 7½ year or 2½ year phase is also operative, then give part of your food to crows.

3. If Saturn is an impedimental factor for the progeny, when miscarriage or abortion also occurs, give portion of food to black dogs.

4. Donation of seeds of mustard or black sesamum also help to

tone down Saturn's malefic impact.

5. If Saturn is posited in the ascendant and is also malefic, the native's house's entry door will be situated in the western direction. Such a native has to struggle a lot in 36, 42, 45 and 48 year of his life span, he also suffers from constipation, he has to give up his studies midway. To tide over such malefic effects, the native should bury a piece of black collyrium in the surface, should apply tilak on his forehead from the paste prepared by rubbing black collyrium in banyan tree's milk. If he does, as suggested he will have no stomach related diseases, his studies will get resumed and inflow of money will set in.

6. A native must not consume milk at night (because it will turn into poison) if malefic saturn is posited in the IV house.

7. If Saturn is posited in IV house and is causing inauspicious problems, the native should feed milk to a black serpent, fodder to buffaloes, and food to the labour class and for increase in income, should pour milk in a well.

8. When inauspicious and malefic Saturn is posited in V house and X house is not housed by any planet, the native begets no progency. If he purchases a new house in 48th year of his life, he will beget a son but he will not enjoy long life. To avert these malefic effects, the native should stock jaggery, copper, honey, brown coloured articles, red articles and bags of rice and raw sugar in the western direction of his house.

9. When both Saturn and Jupiter are posited in the VI house the native should float a water-laden coconut in a river. In such a situation, he must not marry before 20th year of his age and also not construct a (new) house before he reaches 48th year of age.

10. If Saturn is posited in the VI house and there is no presence of any star in the II house and the native plans or desires to start his business on Saturday he should fll a pitcher with mustard oil and bury the same at the surface of a pond of river but water must flow over the pitcher. Thereafter, he should start his business at the midnight of black phase of lunar month (Krishan Pakhsha).

11. When Saturn is malefic and is also posited in the VII house, and the native is also an inebriate (drunkard), nobody on earth can rid him of this bad habit unless, of course, he himself chooses to abandon this condemned habit.

12. A native is a highly fortunate person, when Saturn is posited in XI house and Venus in VII house. Before embarking upon any new enterprise, he should donate a water-filled pitcher so as to gain immensely in his new venture.

RAHU

1. To yield benefic results from Rahu the native should cause to flow some quality of (black) charcoal or soft coke in a flowing river. Donation of radish is also said to impart excellent benefits.

2. If Rahu is completely malefic and inauspicious, the native suffers from high fever, number of his enemies is on the rise, wanders aimlessly here-and-there, his mental balance gets upset. In such odd and inauspicious states, the native should resort to the undermentioned devices-

(a) He should donate red lentil (Masoor-ki-Daal) or some coins to a scavanger early in the morning, this being his very first act after getting up.

(b) In case of any incurable disease, float wheat or barley equivalent to the weight of native, in flowing water.

(c) Should keep barley grains underneath his pillow, at the time of retiring to bed, and feed the birds with these grains early in the morning.

(d) If a native is embroiled in litigation in court, there is an on-going brawl/feud, there is extreme trouble and also impending chances of being punished by the state authorities he should float coal, equal to the weight of his body, in the flouring water of a river—it will impart instant relief from such problems and troubles.

3. If Rahu is posited in the V house and the native encounters difficulties on account of his progeny and wife, he should pose as if he were remarrying his wife (this is a sort of practice of mock marriage). While entering into his paternal house, he should place a piece of silver at the door-frame. This way all his problems will disappear.

4. When Rahu is posited in the XII house, the native has to expend money in unwanted facets, he suffers from feuds and quarrels, is subjected to trumped up charges of falsehood and theft, to tide over such abnormal and inauspicious problems, the native should take his meals in his kitchen itself where food is cooked, and keep all the articles, relating to Mars, in his bedroom—it will completely dispell all types of damagingly inauspicious effects of Rahu. If Rahu, position is inauspicious in a native's horoscope and the native is subjected to damaging results, he should float a coconut in running water of a river so as to get rid of all the harmful problems. If the native is suffering from Pthisis (T.B.) and cannot be cured by any type of treatment and medicines, he should wash barley grains in cow's urine, bind the same in a red cloth, apart from cleansing his teeth with cow's urine. This way the patient will feel much relieved and benefitted.

Lords of Stars

'Lal Kitab' has assigned a lord or deity each to each of the stars, viz., Sun's lord is Vishnu, Moon's Shiva, Mercury's lord is Durga, Jupiter's lord being Brahma, Venus lord is Lakhshmi, Saturn's lord being Shiva, Rahu's lord is Snake and Ketu's lord is Ganesh.

Whenever a native is afflicted and adversely impacted by inauspicious results,. then he should simultaneously worship and pay obeisance to the lord of the concerned planet or star also — it will impart desired mileage and gains.

Conjunction of Two Stars and related Remedies

The 'Red-Book' also enlightens and guides, about the remedical steps recommended to be taken, when conjunction of two stars cause misery, losses and problems, and also the articles which should be donated to tide over inauspicious and unfavourable situations.

1. If sun and jupiter conjoin together in a native's birth horoscope, and monetary position is also miserably pathetic and poor, one should wear articles relating to Jupiter, e.g. eating of saffron etc. or wearing of gold (ornaments).

2. When Saturn and Sun combine, wife's health will be in dismay to cause anxiety. Donate millet, equal to the weight of wife.

3. If Sun and Saturn conjoin and Sun has weakened and harmed Saturn's position and objects (like house) bestowed by Saturn, are on

the wane or verge of extinction, then donate articles which are attributed to Sun. Convesly, if strong Satrun is afflicting and impacting weak Sun's position and the articles like gold, jaggery, regime etc. are under depletion or affliction, then donate articles like iron, oil almonds etc.

4. If there is conjunction of Rahu and Sun, then float in running water articles like Coal, mustard etc. It implies that articles relating to harmful stars, should be donated, at the time of solar eclipse.

5. If Moon and Rahu combine, then donate the articles, during lunar eclipse, relating to Rahu or Saturn (because Moon and Rahu are hostile and inimial to each other but only moon is rendered powerless by Saturn) or float the related articles in flowing water.

6. When Mars and Mercury combine, this combination adversely impacts sister's health, hence to ward off such an ill effect, put articles (like aniseed, sugar (raw) etc.) in a long-necked water-pot (suraahi) and bury the same at a secluded place - this remedial step pertains to Mars.

7. Warning - None of the forementioned method should be adhered to and practised, unless one is specifically directed by a priest (Guru) to do so. Moreover, no remedy should be done at night, rather all remedies be done only during the day time only.

Note : All the remedies are based on an individual's birth, horoscope and the planetary positions, combinations and various other factors that necessitate resort to laid down remedial steps. But, one must, have his/her horoscope fully examined by a scholarly and experienced astrologer who can guide about the remedial steps needed to be taken, because an erratic, misguided and half-hearted approach may even cause havoc of great magnitude. Hence do not act of your own, rather be guided by a qualified astrologer and guide.

XXIV

Some Tried and Tested Spells

To Sensetise/desensetised feet

Wherever you may be sitting, write the figure '27' with finger on the inactive organ it will get activated. This is verified and tested.

To dispel damaging impact of Chaturathi

When moon is sighted suddenly on the 4th day of Bhandon month (August-September) the viewer will certainly be charged with theft and defamation. In order to dispel such aquisitions read the following lines 7 times mentally.

"सोम राजा, सोम राणा कहूँ चंद्रमा री काणी, मारे माथे देवे उगृताल, उण पर पड़जो झूठा जाल"

Spell to dispel ill effect when a cat intersects one's path

'राजा रामचंद्ररी काण, भिन्नी था। आडी आवे आण।'

If this mantra is pronounced mentally seven times, it will dispel/ avert the impending hurdles. It is a fact that if a cat intersects your path, when you are proceeding to achieve a specific purpose, the desired result cannot be had, because where one wishes to reach, either there is some feud in the family or some mental agony sets in. This is a verified and tested method.

A tried experiment to beget a son

The couples who have no child, perform a marriage of the holy basil plants. On the day of Tulsi marriage process an idol of Krishan of Gold and that of Lakhshmi of silver and perform a mock marriage in the presence of basil plant, reciting (marriage) mantras, perform also sacrifice, and then perform 'Garbhadan Sanskar' and the red or five coloured thread that has been tied, should be tied to lady's waist and the couple should cohabitate on that night. Both should also keep a fast on that day. Take your meals after conclusion of marriage. But do not cohabitate when the wife is menstruating and also when eight days, after menses, are not complete. In such a state the husband should worship Vishnu's and Lakhshmi's idols and make a resolve on that day that next year they will mate. Then donate both the idols and other material, purchased for marriage to the priest (Brahmin) who has performed all the rituals and practices, pertaining to the marriage. Then basil plant should be installed in the courtyard of couple's house, and let the same remain there till the time a son is born. If the parents wish they can send the thread to their son and daughter-in-law who have settled in a foreign country. The day, on which the thread is received the lady should take bath and worship Lord Vishnu and then

tie the thread around her waist—thereafter she should mate with her husband. If the laid down procedure is followed in entirety, the couple is bound to be blessed with a son, as this method is a fully tested and verified and experimented on number of couples with positive results.

Spell on viewing an imminent death

(a) When there is an incurable ailment and imminent death time is traced/visualised by the patient, prepare and cook black brinjals in oil and also fry Purees (a kind of loaf) in oil (equal 1¼ times weight of cooked vegetable) and revolve around patient's body seven times, and then distribute them amongst lepers, the poor and beggars. This spell should be performed on Sunday or Tuesdays. It is a tried experiment.

(b) Mix together black sesamum, flour of barley and oil; prepare a dough and process a thick loaf, baking fully from both the sides, apply jaggery mixed oil on both the sides, revolve around the patient seven times and feed a he-buffalo. The spell should be performed on Saturday or Tuesday. It is also a tested method.

(c) Take gulgule (round balls of wheat flour and jaggery) 1¼ kg should be revolved seven times around a patient's body and then feed the same to the kites on Saturday, Sunday or Tuesday, it will provide instant relief to the patient.

(d) Make a resolve (sankalp) for Mahamrityunjaya recitation. Mix honey, sesamum and Drova and bathe Lord Shiva's idol and then offer these articles at the idol. Recite 'Om Namah Shivaya' mantra. When the patient recovers, engage some brahman to perform and recite rest of the course of mantras.

Spell to beget Wealth.

Inscribe ॐ नमः शिवाय on 108 bail tree's leaves on each day during the month of Shravan; Sanctify the leaves with this mantra and then offer at lord Shiva's idol for 31 consecutive days. This experiment enhances wealth, relieves agony of disease and obstacles, profession progresses. This is also a tested spell. This is an infallible and unique spell for persons in employment and also for middle class people.

Spell to promote mutual (marital) love between husband and wife

(a) The husband should wear a golden ring studded with diamond and ring of pearl. The wife should wear a ring studded with topaz and pearl. Irrespective of the planetary signs in a birth horoscope, it will create mutual love and affection between a wife and husband.

(b) When husband-wife live under the same room but do not interact with each other, there is feud, then the wife should wear diamond-cum-pearl's ring or emulet and the husband should wear Topaz-cum-pearl ring or emulet. The rings, emulets should be worn only during Pushya Nakhshatra, even if the rings have been processed earlier.

(c) For long life of her husband and stop him from seeking a divorce, the wife should wear a sanctified topaz during Pushya Nakhshatra.

To inculcate urge/desire for marriage

If a male wears a ring of topaz, of weight in even grams and also a gem/stone of lord of VII house, he will not be averse or disinclined to

marriage. If lord of VII house is inimical to Jupiter, wear Topaz on left hand and ring of lord of VII house on right hand. If horoscope is not handy or available then wear on the ring finger.

Spell to mollify ill effects of Jupiter and for growth and progress of family

Starting from the black night (Amavasya) of March-April (chaitra) till the next Amavasyas, keep on fast and donate milk and milk based sweatmeats to Brahmins with devotion and regards. After accomplishment of the desired object, serve food to 15 Brahmins.

Spells related to 'Panchak'

(a) Panchak is an inauspicious period and according to Hindu beliefs, if a person dies during this period, his death will be followed by another five persons, death'. To ward of damaging and inauspicious impact of this period, process replicas of 'Darbha or Kusha grass', (a jungle grass) equal to the number of remaining days of Panchak and burn the same alongwith the dead body.

(b) If a girl child is born during this period, process replicas equal to the number of balance days and swing the same with the girl, nomeclate them with any name, and flatly bury them in the vicinity of a fig tree, because it is believed that the birth of a girl child during 'Panchaks' is followed by birth of another five girls.

To cause birth of a son after birth of girl

When a first girl child is born and there is an apprehension of repeated birth of a girl, then to stop this process, worship the child on the day, of her nomeclation and pay obeisance at her feet and fete relatives with kheer-Jalebi and then pray that only a son takes birth after the girl's death—it will ensure birth of a son herein after.

Spell to stop weeping of a child at night

If a child weeps during night but keeps peaceful during daytime the child's mother should ignite/lighten a lamp (earthen) or lantern and proceed to a road, posing as if she were trying to locate some lost or misplaced object. Then someone approaches her and asks as to what she is looking for, she should reply in these words thrice रात रवणी, दिन सोवणी ने जोऊ हू'. The questioner also should pose this poser three times, thereafter the child will cease weeping during the night time.

Spell to Stop loose motions and vomiting

If a child suffers from loose motions and vomiting. He vomits out mother's breast-milk also. In this condition put red colour/Gulal (used in Holi festival) in separate pieces of paper and roll all paper pieces. Tie these rolled papers and also seven blank rolled papers onto the child. Then fill water in a jug and revolve around the child seven times. Move out of house silently and keep the paper pieces on left side of road and blow off all the papers, seven rolled papers (on the left hand side of the house) on the road. Sprinke water on the platform of the house.

Spell to dispel startling

If a child startles again and again, process a lamp (Diya) from flour dough, having four corners and place a wick each on the corners. Then place the same silently on a road crossing. Also take a jugful of water but before that it should be revolved around the child seven times. As a first, place the lamp on the crossing and ignite it. Then make a circle around the lamp with water and return home, without looking back-it will despel startling problem of the child.

Spell to dispel evils after birth of three girls

This is called - Tilari Dosha by which term that it is an ominous sign if a son is born after birth of 3 daughters or else a daughter is born after birth of 3 sons. In both the situations there is every possibility of some sort of upheavel, mishap, mental physical or monetary loss. In this situation the fourth brother's wrist is tied with Rakhi and fourth daughter is considered as a foster sister-this way such situations get remedied.

To protect a child from ill effect of an evil eye

It is actually a preventive method. In order to protect a child from ill effect cast by an evil eye put a mark on his cheek with a black soot (Kaajal) or a moon-like shape (in the form of a round mark) is drawn on his forehead.

Spell for not telling an evil eye's impact food

This situation can be corrected or remedied by drawing a triangle under the metal plate (Thali) with water.

Spell to protect the kitchen from effect of an evil eye

If there is a volumnous or large scale banquet, place a piece of Coal in between the principle sweatmeat, it will protect the eatables from being protected by an evil eye.

To maintain Continuous Supply of eatables

(a) If the cooked eatables are kept in a plate and the same is covered with a piece of cloth, the eatables supply and stock will last till the last person eats his meals, that is there will be no dearth of eatable in the kitchen.

(b) Put all the eatables in a plate and offer the same to the deity — there will not be shortage of any eating delicacy till the last person has been feted.

Spell to offset damaging impact Cast by a Nakhshatra

If a child is born in Moola, Jyeshtha, Magha or Ashlesha Nakhshatra, then on the 27th day of his birth collect 27 types of herbs/ medicines and water from 27 different water sources and mix both. The child should bathe with this medicated water. Child's parents should also take bath with this medicated water-it will remove the ill impact generated by a Nakhshatra.

Spell to mollify the damaging impact cast on the child when he is born in the proverbial—'Soney or lohey ka paya'

Put oil and coins in bowl of bronze and the child and his parents

should see their faces in the oil. Then place that utensil in a temple or place of deity's worship or else donate the same to a Brahmin. This process is known as 'Chhaayaa Daan' which dispels ominous fall out hazards.

Spell to revive a child

If childern continue to die after taking birth, then resort may be had to the following methods— .

(a) The child should not be addressed with his birth-name (Janam Naam)

(b) Do not use new clothes as child's wear, but get clothes from another person and continue to use such clothes for the child for 5 years.

(c) Do not get his hair cut upto 3 or 5 years, rather let his uncut hair grow.

(d) Purchase salt equal to weight of the child and donate the salt.

(e) Serve milk to children, whose age corresponds to age of the afflicted child, on the child's birthday.

(f) Keep the child on another person's laps or publicise as if he were the child of someone else.

(g) If child's parents keep fast, without using salt, consequent to worship of Sun on a Sunday, it will dispel the affliction to the parents.

Spell for prosperity of business

(a) On Friday parched rice, jaggery and sweet and sour sweets should be mixed and given to children, aged below eight years.

(b) Before sunrise, when some stars are still visible in the sky, any person of the family should get up early in the morning and feed laddoos to the cows on thursday morning. But procure or get prepared the Loddoos' on wednesday. It must, however, be ensured that before acting on the said advice, 'laddoos' must be revolved seven times over the person whose progress in business is desired.

(c) Distribute grains and jaggery to the poor on friday.

Methods to acquire education

(a) Worship Sun on Sunday, take meals without salt and donate red cloth.

(b) Worship Shiva-Paravati daily alongwith Saraswati (meditation Saraswati) keep 'Pradosha Vrat' it will help to achieve the desired end.

(c) Recite 'Sundar Kaand' (from Ramacharitmanas of Tulsidas) on Tuesday and Saturday and also worship Mahadeva (Shiva).

Spell to ease pain during delivery period

Mix Saffron, Sandal 'Gorochan', 'Jaavitri' and 'Jaiphal' (Nutmeg) and pulverise all the five ingredients so as to process suitable ink. Use pen of pomegranate tree's branch and write the Gayatri Mantra on a bronze plate and show the same to the lady who is writhing with pain due to delivery, then pour some water on the mantra and let the lady, who is due to deliver, ingest the water. This way all her delivery related problems will get dispelled and she will have a painless and hasslefree delivery.

XXV

Marvellous Talismans from the Red Book

To Cause return of the person who has absconded

(Vaadi Talisman)

If any person's servant, any real relative or an animal has absconded or run away from the home, inscribe this yatra on a piece of paper which should be dangled (hung) on a tree in such a way that the same should oscillate due to impact of wind. By so doing, the run away person or animal will return to his original place quite soon.

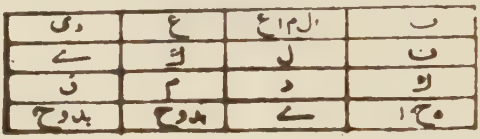
Talisman for progress and advancement in agriculture and business

A businessman, who keeps this talisman with himself, will derive profits in his business. If a farmer dissolves it in water and spreads this water in his field, his agriculture produce will grow manifold.

Talisman for enchantment (Aabi Talisman)

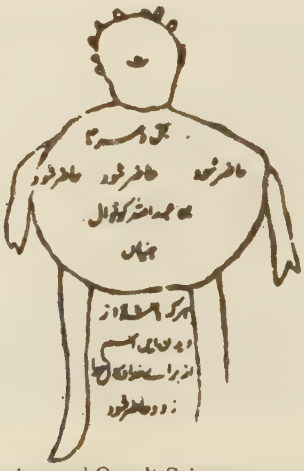
A lady who is a morally wreck or opposes her husband, then this Talisman should be dipped in water for seven times and then given to the lady for ingestion, she will mend her ways. If the same water is drunk by both the husband and wife, their mutual relationship will improve. If this Talisman is written with Saffron and rose water on a piece of paper and dissolved in the said liquid, and given to two confronting persons, mutual relationship will improve. If this Talisman is kept by a person in his custody, he / she will stay free from all sort of accusations.

Talisman to extinguish fire



If fire is caused by some ghost, fiend or any evil spirit, then inscribe this Talisman on a piece of paper, dissolve the same in water and then throw this water into a newly dug well, on the terrace or on any other ideal place which is considered an appropriate place. This way evil impact of ghost or fiend will get dispelled, resulting in extinction of fire.

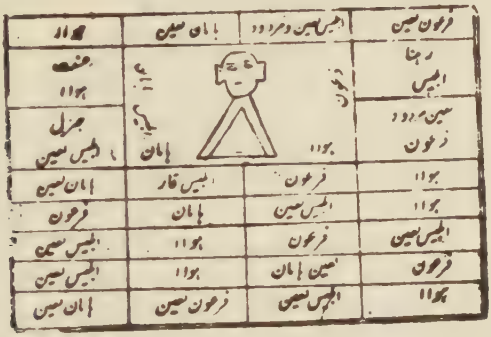
Talisman to summon a ghost or fiend and bid good bye to such an evil spirit.



Inscribe/draw this figure, in toto, on a white paper and also write बजाय लब्न बन् अब्दुल्ला के कोतवाल जानिया and rub essence of flowers over it and then place over the patient's hand and ask him to fix his sight thereon. If the ghost or fiend is seated within his body, he will appear on his head, will converse and then finally get lost.

A knowledgeable expert should draw a circle around himself and should not get scared due to horrible figures and whatever fragrance is available should be brought, keep the same in front of him and keep on the afflicted person's hands. When the ghost appears on his head try to seal outlets so the ghost is unable to escape. The expert should compel the ghost to make a promise that he will be relieved only after he makes a solemn promise for never to return and torment the patient again.

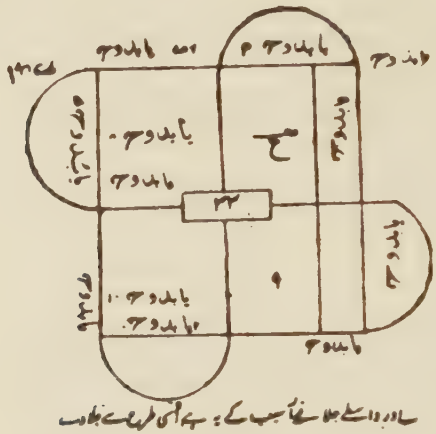
Talisman to decimate or annihilate ghost or fiend



Draw or inscribe this figure, in toto, on a plain piece of paper, tie an eleven stringed thread of blue colour around it and place an inverted earthen ware over it, then place some fresh flowers thereon and lighten this Talisman in an another (new) earthen lamp. The patient should be seated near the lamp and asked to concentrate his sight on the lamp. Thereafter, the ghost will appear immediately and talk with the expert (Tantra expert) and ask him (ghost) to make a firm promise for not to return again and torment the patient. If the expert wishes he may arrest the ghost and keep him under his thumb and nail or release him or burn even. In case an expert is unable to personally visit the patient, then he (expert) should send the same to the patient and direct him to burn the same, as directed above. The practice, as suggested, should be continued for 2-3 days after which one can see blood in the oil which is an indication of murder of the ghost. On other yantra (which is blank) write the same yantra in toto if it is felt the ghost is causing any problem relating to head or he (ghost) is himself seated in patient's head. Burn the second yantra in sesamum oil, whereafter the patient will witness all his trouble in that yantra, and will ultimately recover. Then, after recovery, perform. 'Haajraat' and ask the patient to bring fragrant flowers and sweat meats or whatever is easily available. Then purify the piece of land with soil dust etc.

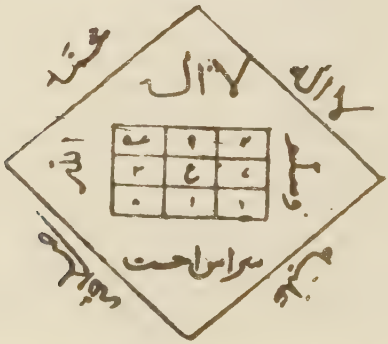
bath the patient and seat him at the purified site. Whatever articles are donated to the expert by patient's relatives should be distributed to children, but never used by the expert. Remember, whatever articles are demanded from the patient is permitted under the rules of Haajraat and spent on the patient only. This is a tested method of Mir Mazqoor Sahib.

Talisman for burning a ghost or fiend



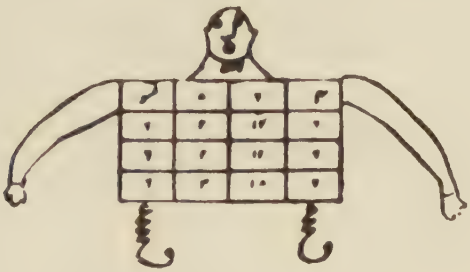
Inscribe this Talisman on a plain paper and then place the same, from the reverse side, under patient's teeth, whereafter the ghost/ fiend will make his presence but if he does not appear, place this Talisman, from the original side (to other side), the evil ghost/fiend will appear and start talking also. Then ask him to make a promise to release and relieve the patient. If he does so, either release the ghost or burn the paper, when the ghost will also get burnt.

Talisman to protect (safeguard) a child from ghosts or fiends



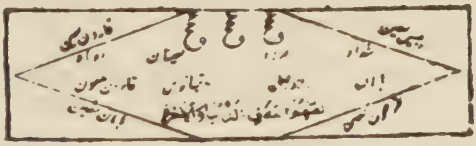
Inscribe this Talisman (on a paper) and tie it around the child's neck whereafter the child will never be impacted by ghosts etc and the little one will be fully protected from all the troubles, impact of evil eye or ghosts.

Talisman to stop rain (falling of) of bricks and stones



Write this talisman on a piece of paper and dangle it on the wall of the house of the person, in whose house, bricks and stones are raining. Keep front part of the talisman facing western direction (side of Kaba Sharief - holy place of worship of the Muslims), it will stop rain of stones and bricks on the house.

Talisman to test affliction of ghost, fiend, and evil spirit or disease



This Talisman is a testing method to test whether a person is afflicted by ghost, fiend, evil spirit or some diseases. Inscribe this Talisman on a piece of paper and then let the patient gaze at it. If it is affliction of ghost or fiend, the afflicted person will start weeping, if it is some evil spirit he will start laughing, if he is suffering from some sort of disease, he will keep silent.

Totems or charms to cure various Diseases

* If a pregnant lady wears Laajaavarta on her waist, her pregnancy will be protected.
* If lady has fallen unconscious due to severe labour pains, then

place root of 'Pattharchata' (stone) on her head, and she will feel much relieved and be in a position to deliver a child, immediately thereafter.

* When there is any apprehension or chance of abortion bring (on Sunday in Pushya Nakhshatra) root of black Stramonium (Dhatura) and let it be tied alongwith a black thread, by a virgin girl, around pregnant lady's waist - it will rule out chaces of any abortion or death of foetus.

* If root of potatoes is tied around neck of a child, he will start cutting teeth without any pain or problem.

* Get a milk tooth of a teething child studded in a piece of silver and tie it around the arm - it will cure pain in teeth and other dental problems.

* If a person is suffering from Colitis, he will feel much relieved if slough of a wheatish coloured snake is stitched in a small blue leaf, and tied around patient's abdomen.

* Sting of a poisonous scorpio and poison thereof can be dispelled if root of chirmitaa is touched on the site of stinging.

* To get rid of obesity in a gradual way, wear a ring made of tin metal on the middle finger.

* Put an iron ring on left & right hands finger (one finger of each hand) to get rid of left or right sided stone problem, it will gradually dissolve the stone. (For stone on right side, put ring on that side and so on).

* Miscellaneous totems on other ailments

Tie / wear around waist or neck the undermentioned objects on each Sunday and then on the next Tuesday remove the same and abandon it on a crossing of road.

- Corriander tied in a yellow cloth for any disease pertaining to head.
- Cumin seeds tied in white cloth piece for any disease (infection of mouth).
- Asafoetida tied in an indigo coloured cloth for any disease pertaining to arms.
- In heart disease, tie black peppar in a blue piece of cloth.
- Root of basil plant tied in a sky blue piece of cloth for ailments relating to stomach.
- Tie cardamom seeds in a green piece of cloth for any problem of back.
- For any disease of pubic-urinary regions, wear a piece of turmeric in upright position.
- For any disease of private parts, put Naagkesar in a piece of orange cloured piece of cloth.
- For any disease relating to thighs, tie red chillies in a red piece of cloth.
- Root of 'Naagphani' be tied in a white piece of cloth for any disease of feet.
- Tie seeds of castor in a catechu coloured piece of cloth for pain relating to nails and knees.
- In Nervous, respiratory and blood diseases, tie black Cumin seeds in a black piece of cloth.

An infallible and sure way to beget a son

If there is birth of girls, the native should recite the chapter on Charan Vyooha'. It is included in the Vedas and Puranas and merely its listening will yield birth of a son-and there is no doubt about it. In

'Kaliyug' (black times) there is hardly any other device which can yield sure, effective and guaranteed results. When the pregnant lady is in her fourth or fifth month of pregnancy, some scholarly Brahmin or priest should recite the chapter on 'Charan Vyooha' and should intently and devotedly listened to by the pregnant lady. Even the husband can recite the Contents to his wife. At the time of recitation use only Agarbatti, earthen lamp, offer sweets which should be eaten by both the wife and husband. Even the wife can recite 'Charan Vyooha', hence it is not necessary that both the partners should recite rather either of them can do the pole. During the procedure, keep idols of Vishnu and Lakhshmi (though it is optional) and worship both the deities. Remember, the indicate process must never be practised after the seventh month of delivery. Even listening to its recitation will yield (give birth to) son who is scintillating, intelligent, genius, religious minded, highly agile and active a he-man who will prove a protector and defender of family, culture and traditions.

XXVI

Charan Vyooha Mantra

Following mantras constitute the Charan Vyooha recitation

॥ श्री गणेशाय नमः ॥
हरिः ॐ ॥ अथातश्चरण-व्यूहं व्याख्यास्यामः ॥१ ॥
तत्र यदुक्तं चातुर्वेद्यं चत्वारो वेदा विज्ञाता भवन्ति ॥२ ॥
तत्र ऋग्वेदो यजुर्वेदः समवेदोऽथर्ववेदश्चेति ॥३ ॥

RIGVEDA PORTION (CHAPTER)

॥ऋग्वेद खण्डः ॥

वत्र ऋग्वेदस्याष्टौ स्थानानि भवन्ति ॥४ ॥
(तस्मात् ब्रह्मयज्ञार्थे पारायणार्थे च ऋग्वेदस्याध्ययनं कर्तव्यम्)
१. चर्चा २. श्रावकः ३. चर्च्चकः ४. श्रवणीयपारः ॥५ ॥
५. क्रमपारः ६. क्रमपदः ७. क्रमजटः ८. क्रमदण्डश्चेति चतुष्परायणम् ॥६ ॥ एतेषां शाखाः पञ्चविधाः भवन्ति ॥७ ॥ आश्वलायनी, शांखायनी, शाकला, वाष्कला, माण्डूकायनाश्चेति ॥८ ॥ तेषामध्ययनं ॥९ ॥ अध्यायाश्च चतुः षष्ठिर्मण्डलानी दशैवतु ॥१० ॥
(अथ पारायणे वर्ग संख्योच्यते)-
एकर्च एक वर्गश्च एकर्च नवकस्तथा।
द्वौ वर्गौक्तौ त्रर्च्चौ ज्ञेयौ, ऋक्त्रयश्च शतं स्मृतं ॥
वर्गाणां परिसंख्यान्तं द्वि सहस्त्रे षडुत्तरे।
सहस्त्रमेकं सूक्तानां निर्विशङ्कु विकल्पितम् ॥
दशसप्त सुपठ्यन्ते संख्यान्तं वै पदक्रमम् ॥
ऋचान्दश सहस्राणि, ऋचां पंच शतानि च।
ऋचामशीति पादश्चैतत्पारायणमुच्यते ॥११ ॥

2. YAJUR VEDA PORTION (Chapter)

॥यजुर्वेद खण्डः ॥

यजुर्वेदस्य षड्शीतिर्भेदाभवन्ति। तत्र चरकाकनां द्वादश भेदाः भवन्ति १. चरकाः, २. आह्वरकाः ३. कण्ठाः ४. प्राच्यकण्ठाः ५. कपिष्ठलकण्ठाः च ६. आरायणीयाः ७. वारायणीयाः ८. वार्तान्तवेयाः ९. श्वेताश्वतराः १०. औपमन्यवः ११. पाताण्ड्नीयाः १२. मैत्रायणीयाश्चेति ॥ तत्र मैत्रायणीयानाम् षड्भेदाः भवन्ति। १. मानवाः २. वाराहाः ३. दुन्दुभः ४. छागलेयाः ५. हरिद्रवेयाः श्यामायनीयाश्चेति ॥तेषामध्ययनं ॥ द्वे सहस्रे शते न्यूने मंत्रे वाजसनेयके।
ऋग्गणः परिसंख्यातं ततोऽन्यानियजूंषिच ॥

अष्टौ शतानिसहस्त्राणि चाष्टाविंशति रन्यान्यधिकश्च पादमेतत्प्रमाणं यजुषां हि केवलं। से बालखिल्यं सशुक्रिय ब्राह्मणं च चतुर्गुणं। तत्र तैत्तरीयकानां द्विभेदाः भवन्ति। १ औखेयाः २ खाण्डिकेयाश्चेति॥ तत्र खाण्डिकेयानाम् पञ्चभेदाः भवन्ति॥ १ कालेता २ शट्यायनी, हेरण्यकेशी ४ भारद्वाज्या ५ पस्तंवीचेति॥ तेषांमध्ययन॥ अष्टादश यजुः सहस्त्राण्यधीत्यशाखापारो भवति। तान्येव द्विगुणान्यधीत्य पदपारो भवति। तान्येव त्रिगुणान्यधीत्य क्रमपारो भवति। षड्गान्यधीत्य षड्ङ्गविद्भवति।

त्रिगुणां पठ्यते यत्र मंत्र ब्राह्मणयोः सह।
यजुर्वेदः स विज्ञयः शेषाः शाखान्तरः समृताः॥
१ शिक्षा, २ कल्पो, ३ व्याकरणं, ४ निरुक्तं, ५ छन्दे, ६ ज्योतिषमितिषड्ङ्गानि॥
छन्दः पदौतुवेदस्य, हस्तौ कालोऽथ पठ्यते।
ज्योतिषामयनं चक्षु निरुक्तं श्रोत्रमुच्यते।
शिक्षाघ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम्।
तस्मात्साङ्गमधीत्यैव ब्रह्मलोके महीयते॥

तथा प्रतिपदमनुपदं छन्दे भाषा धर्मो मीमांसा न्यायस्तर्क इत्यष्टाङ्गनि। तत्र परिशिष्टानि भवन्ति। यूप लक्षणं, छाग लक्षणं, प्रतिज्ञाऽनुवाक संख्या, चरणव्यूह, श्राद्धकल्पशुल्वकानि, पार्षदमृग्यजूंषीष्टकापूरणं प्रवराध्ययोक्थशास्त्र क्रतुसंख्या निगमा यज्ञ पार्श्वहौत्रिकं, प्रसवोत्थानम, कूर्मलक्षणमित्यष्टादश परिशिष्टानि भवन्ति। तत्र कठानां योगाऽयेन विशेषस्तत्र प्राच्योदीच्य नैऋत्व वाजसनेयानाम् पञ्चदेश भेदः भवन्ति। जावालाः, बौद्धायनाः काण्वाः, माध्यन्दियाः शाकेघास्तापनीयाः कपोलाः पाण्डरवत्साः, आवटिकाः, परमवाटिकाः, पाराशराः, वैणेयाः वैधेयाः अर्द्धाः वीधे, याश्चेति॥ वेषामध्ययनं सौक्तिकं प्रवचनीयाश्चेति॥

मंत्र ब्राह्मण कल्पनामङ्गानां यजुषामृचम्।
पण्णां यः प्रविभागज्ञः सौ ऽध्वर्य्यु कृत्स्नमुश्यते॥१॥

3. SAAMVEDA PORTION (Chapter)

॥ सामवेद खण्डः॥

सामवेदस्य किल सहस्र भेद आसीदनध्याये ष्वधीयानास्ते शतक्रतु वज्रेणाभिहताः प्रनष्टाः। शेषान् प्रवक्ष्यामः (असुरायणीयाः, वासुरायणीया, वार्तान्तरेयाः, प्राजञ्जल ऋग्वेदविद्याः, प्राचीनयोग्याः राणायनीयाश्चेति) तत्र रणायनीयानाम् नव भेदाः भवन्ति। राणायनीयाः शाट्यायनीयाः सातयमुद्गलाः, खल्वलाः, महाखल्वलाः लाङ्गलाः कौथुमाः गौतमाः जैमिनीयाश्चेति। तेषांमध्ययनम्। अशीतिशतमाग्नेयं, पावमानं चतुः शतम्। ऐन्द्रं तु षट्विंशतिश्च यानि गायनित सामगाः॥ तान्यधीत्य चण्डात्प्रचण्डतरो भवति। शिष्टान्यधीत्य शिष्टाऽविंशतिको भवति। तत्र केचित्पुनर्ऋक्तंत्रं सामतंत्रं संज्ञा धातुलक्षण मिति विधीयनते।

अष्टौ साम सहस्त्राणि सामानिच चतुर्दश।
अष्टौशतानि नवति दशतिर्वाखिल्वकम्॥
स रहस्यं ससुपर्ण प्रेक्ष्यस्तत्र बालखिल्वाः।
सारण्यकानि सौरूर्याणि, ह्येतत्सामगणां स्मृतम्॥

4. A THARVAVEDA CHAPTER (PORTION)

॥ अथर्ववेद खण्ड ॥

अथर्ववेदस्य नव भेदाः भवन्ति। पैप्पलाः शौनकाः दान्नाः प्रदान्ताः औताः जाबालाः, ब्रह्मपलाशाः कुनखीवेददर्शी चारणाविद्याश्चेति ॥ द्वादशैव साहस्राणि '

पञ्चकल्पानि भवन्ति कल्पे कल्पे पञ्चशतानि भवन्ति। नक्षत्रकल्पो, विधान कल्पो, विधिविधानकल्प संहिताकल्पः, शान्तिकल्पश्चेति। तत्र वेदानामुपवेदा चत्वारो भवन्ति।

ऋग्वेदस्या युर्वेद उपवेदो, यजुर्वेदस्यधनुर्वेद उपवेदः

सामवेदस्य गान्धर्ववेदो, ऽथर्ववेदस्यार्थशास्त्रम् ॥

चेत्याह भगवान्व्यासः स्कन्दोवा।

य इमें वेदा श्चत्वारस्तेषामेंकैकस्य केदृशं रूपं वर्णा विधोच्यते। ऋग्वेदः पद्मपत्राक्षः सुविभक्तग्रीवः कुञ्चितकेशश्मश्रु श्वेतवर्णो वर्णेनकीर्त्तितं, प्रमाणंतावत्तिष्ठन्वितस्तीः पञ्च ॥

यजुर्वेद, पिंगाक्षः कृशमध्यस्थूलगल कपेलस्ताम्रवर्णः कृष्णवर्णोवा प्रदेशमात्र दीर्घत्वेन।

सामवेदो नित्य स्त्रग्वी सुप्रयतः शुचिवासाः शमीदान्तो वृहच्छरीरः शमीदण्डी कातरनयनप आदित्यवर्णो वर्णेन नवरत्निमात्रो।

अथर्ववेदस्तीक्ष्ण्याः प्रचण्डः कामरूपी, विश्वात्मा, विश्वकर्ता, क्षुद्रकर्मा स्वशाखाध्यायी प्राज्ञश्च महानीलोत्पल वर्णोवर्णेनदशरत्निमात्रो।

ऋग्वेदस्योत्रयस गोत्रं सोमदैवत्यं गायत्री छन्दो,

सामवेदस्य भरद्वाजसगोत्रं रूद्रदैवत्य जगतीछन्दो

आथर्ववेदस्य वैतानसगोत्रं ब्रह्मदैवत्यं अनुस्टप्छन्दः ॥

5. Chapter on Attainment of Results

(with relation to Charan Vyooha chapter)

।। अथ फलस्तुति खण्डः ॥

य इदं वेदानां नामरूप गोत्र प्रमाणं छन्दो दैवतं वर्ण वर्णयति, अविद्यो लभतजे विद्यां जातिस्मरोऽथ जायते। जन्मनि जन्मनि वेदपारंगो भवति। अव्रती व्रती भवति। अब्रह्मचारी भवति। ॐ नमः शौनकाय, नमः शौनकाय।

य इदं चरणव्यूहं गर्भिणीं श्रावयेत्त्रियम्।
पुमांसं जायते पुत्रमृषिभिर्वेद पारगम्।
य इदं चरण व्यूहं श्राद्धकाले पठेद्विजः।
अक्षय्यं तंन्द्रवेच्छ्राद्धं, पितृंश्चैवापतिष्ठते।
य इदं चरण व्यूहं पठेत्सपंक्ति पावनः।
तारयेत्प्रभृतीन्पुत्रा न्पुरूषान्सप्त-सप्त च।
य इदं चरण व्यूहं पठेत्पर्वसु पर्वसु।
विधूतपाप्मा स स्वर्गी ब्रह्मभूयाय गच्छति।
रतिर्धृतिश्शिवाश्यामाः चत्वारो वेदपत्निकाः।
ज्ञातव्यायज्ञकालेषु ईशानादि व्यवस्थिताः।
लक्षं तु चतुरोवेदाः लक्षं भारत में वच।
लक्षं व्याकरण प्रोक्तं, चतुर्ल्लक्षं तु ज्यांतिषं।
चतुर्ल्लक्षं तु ज्योतिषं ॥

XXVII

Miraculous Mantras of Ramacharitmanas

(For Various accomplishments)

Ramacharitmanas is the most famous political composition of Goswami Tulsidas. It is a reverential and much adored epic of Hindi language and literature which is recited in most Hindu families as a part of daily worship. Most of the couplets have become even proverbs which depict various realities and experiences of even a common man. There have been occasions when people have accomplished their unfulfilled desires and aspiration by simple recitation of its couplets. Those who do not know Sanskrit, they can easily have their desires accomplished by recitation. For the Hindus, especially in the northern region, it is an epic which can match with the popularity of any book of any religion.

Rule

Simplest method to Sanctify couplets and verses (of 4 lines) of 'Manas' is to sit after 10 P.M. on any auspicious day and sanctify the desired mantra through sacrifice (Havan), for relevant accomplishment, and then recite the mantra, daily. It is believed Lord Shankar, whose seat is considered to be Kashi (varanasi) imparted, 'Mantra Shakti' to the epic poetry. Hence, one should sit facing towards Kashi while embarking upon a course of recitation-it will yield desired results for sure and this is an experience of many aspirants.

Articles needed for sacrifice (Havan Saamagri)

1. Powder of sandal 2. Sesamum 3. Clarified butter (ghee), 4. Sugar 5. Agar 6. Tagar 7. Pure Safforn 8. Nagarmotha 9. Five types of dry fruits 10. Barley and 11. Rice.

Requisite Guidelines and directions

Related verse should be sanctified, at the time of performing sacrifice, by reciting, the verse 108 times. The sacrifice needs to be performed once only during the day. Prepare a platform by sand or soil dust and then offer the desired objects at the fire. At the end of the verse, chant the word 'Swaaha' (स्वाहा). But the sacrifice should be performed after 10 p.m. only. Each oblation offering should consist of 10 gms mixture of all the ingredients, mentioned earlier and total weight of all the articles should be about one kg, but not below. Five types of dry fruits include pistachid, almonds, currants, walnuts and

cashewnuts but if all these are not handy, walnuts and sugar candy may be substituted therefore; Since Saffron is a costly item, purchase only 1 gm, or so which will suffice.

Use a string bead (Mala) for counting the number of mantras at the tune of sacrifice, but use only right hand to count beads. If string bead is either not handy or convenient, keep 108 grains of wheat, barley or rice in your right hand. Use a woollen seat (like blanket) or jungle grass (Kusha). If a cotton seat is employed, the same should be neat, clean and pure.

If couplets/verses of 'Sunder Kaand' are desired to be sanctified, then Saturday is the most appropriate day but for the verses of other cantos any other day is ideal, chant a verse pertaining to 'Rakhsha Rekha' (drawing a line or circle for self-protection) draw a square around your seat but this couplet should also be recited for 108 times. There is no harm if such a line is not drawn around the seat.

A mantra can be sanctified by 108 recitations but recite the same mantra 108 times daily, (in the evening/morning or when conveninent) until the desired end has been attained. All the verses of this epic never cause adverse impact. If you wish, you can mentally chant the verses anytime during the day whether you are walking/relaxing the more the better.

There is no harm if two verses are sanctified for two differing objects but the requisite verses ought to be sanctified separately.

Directions for ladies

All the ladies can also sanctify the desired verses and all relevant performance but, during the menstrual period, they must desist from all rituals, sanctification process, performance of sacrifice. While reciting the verses, one must have an abiding confidence in himself/herself and unshakable faith and devotion to lord Rama and also bear in mind the conviction that he will help the aspirant in attaining his/her goal. When there is complete faith and submission, there is no doubt about success.

Verses from Ramacharitmanas

1. Miraculous Protective Line (चामत्कारिक रक्षाः खा)

A protective line should be drawn around the seat (Aasan) whether a mantra is to be sanctified or when one has to pass a night at a trouble-torn spot. Such a line was drawn by Lakhshmanji around Sita's cottage and since then such a line has become a sacred practice.

1. 'Raksha Rekha' is a viable instrument for self protection.

मामभिरक्षय रघुकुलनायक।
धृत वर चाप रूचिर कर सायक॥

2. For Purification of thoughts

ताके जुग पद कमल मनावऊँ।
जासु कृपा निरमल मति पावनुँ॥

3. To Dispel mutual suspicion and distrust

रामकथा सुन्दर कर तारी
संशय बिहम उड़ावनि हारी॥

4. To Attain Renunciation
भरत चरित कीरति करमु, तुलसी जो साय। सुनहिं।
सीय राम पद प्रभु, अवसि होइ अब रस बिरति॥

5. For Attainment of Devotion
भगत कल्पतरू प्रनत हित, कृपासिंधु सुखधाम।
सोई निज भगति मोहि प्रभु, देहु दया करि धाम॥

6. To Appease or win favour of Lord Hanumaan
सुमरी पवनसुत पावन नामू।
अपने बस करि राखे रामू॥

7. For Seeking Salvation
मो सम दीन न, दीन हित, तुम्ह समान रघुबीर।
अस विचारु रघुवंस मति, हाहु विषम भव भीर॥

8. For Seeking Appearance (Darshan) of Shri Rama & Sita
नील सरोरूह नील मनि, नील नीरधर स्याम।
लाजहिं तन सोभानिरखि, कोटि कोटि सतकाम।

9. Request for Appearance of Shri Janaki ji
जनक सुता जग जननि जानकी।
अतिशय प्रिय करूणा निधान की।

10. To Attain control of Lord Rama
केहरि कटि पर पीलधर, सुषमा सील निधान।
देखि मानु कुलीशनहि, बिसरा सरिवन्ह अयान॥

11. To have sight (Darshan) of Lord Rama in his Natural form
भगत बढल प्रभु कृपानिधाना।
बिसवासहु ते प्रगट भगवना॥

12. To Seek Benevolence of the Lord
कामिहि नारि पिआरी जिमि, लोमहि प्रिय जिमिदाम।
तिकम रधुनाथ निरंतर, प्रिय लागहु मोहि राम॥

13. Seeking refuge at the feet of Lord Rama
सुनि प्रभु वचन हरष हनुमाना।
सरनागत बच्छल हनुमाना॥

14. To Appease Goddess Parvati
धन्य धन्य गिरिराज कुमारी।
तुम्ह समान नहीं को उपकारी॥

15. For kindness and Relief from Calamity
मंगल भवन अमंगल हारी।
द्रवउ सोदसरथअजिर बिहारी॥
दीनदयाल विरिध सम्भारी।
हरहु नाथ मम संकट भारी॥

16. For Mutual Love and Attachment
सब नर करहिं परस्वर प्रीति।
चलहि स्वधर्म निरत श्रुति नीति॥

17. For Dispelling Troubles
राजिव नयन धरें धनु सायक।
भगति वियति भंजन सुखदायक॥

18. For Dispelling Distressful Phase
जो प्रभु दीन दयाल कहावा। आरत हरन बडे जसु गावा॥
जयहिं नामु जन आरत भारी। मिरहिं कुसंकर होहिं सुखारी॥
दीन दयाल बिरिद संभारी। हरहु नाथ मम संकट भारी॥
19. To Avert A Disturbing Affliction / Trouble
हरन कठिन अति कलुष कलेसू।
महामोह निसि दलन दिनेसू॥
20. For Removal of Impediments/Hurdles
सकल विघ्न ब्यायहिं नहिं तेहिं।
राम सुकृपा बिलोकहिं जेही॥
21. Desire to have Auspicious Functions at Home
जब तें रामु ब्याहि घर आए।
नित नव मगल मोर बधाए॥
22. For Pacification of variable diseases and turmoils
दैहिक दैविक भौतिक ताया।
राम राज नहिं काहुहिं व्यापा॥
23. To dispel Headache
हनुमान अंगर रन गाडो।
हाक सुनत रजनीचर भागे॥
24. For Dispelling effects of poison
नाम प्रभाउ जान सिय नीका।
कालकूट फलु दीन्ह अमी को।
25. To chase away a ghost/ fiend
प्रनवउँ पवन कुमार, खल बन पावरू ग्यानधन।
जासु हृदय आगारे, बसद्धिं राम सर चान धर॥
26. To Dispel ill impact of an evil eye
स्याम गौर सुन्दर दोउ जोरी।
निरखहिं छवि जननी तृन तोरी॥
27. To Attain and earn livelihood
विस्व मरन पोषन कर जोई।
ताकर नाम भरत अस होई॥
28. To acquire wealth
जिमि सरिता सागर महु जाहीं।
जद्यपि ताहि कामलां नाहीं॥
मिलि सुखसंयति बिनहिं बोलएं।
धस्मसील यहिं जाहिं सुभाए॥
29. For Begetting a son
ऐहि विधी गर्भसहित सब नारी।
भई हृदय हरषित सुख भारी॥
जान दिउन त्रैं हरि गर्भ हिं आए।
सकल लोक सुख संयति छाए॥
30. For acquisition of Wealth & Property
जे सकाम नर सुनहिं जे गावहिं।
सुख संपति नाना विधि पावहिं॥

31. For accomplishment of Desires
भवभेषज रघुनाथ जसु, सुनहिं जे नर अरू नारि।
तिन्ह कर सकल मनोरथ, सिद्धि करहिं त्रिसिरारि॥
Or
जदपि सखा तव इच्छा नाहीं।
मोर दरसु अमोघ जग माहीं॥
अस कहि राम कृपा तेहि मारा।
सुमन वृष्टि नभ भई अपार।
32. For success in litigation
पवन तनय बल पवन समाना ।
बुधि बिवेक विम्यान निधाना॥
कवनजो काज कठिन जग माहीं।
जो नहिं होइ तात तुम्ह पाहीं॥
33. To end Animosity
वयरू न कर काहु सन कोइ।
राम प्रताप विपमता खोई॥
34. For Marriage
तब जनकक पाइ वसिष्ठ आयसु ब्याह साज संवारि कै।
मांडवी श्रुतकीरति उरमिला कुँआरि लई हंकारि कै।
35. An infallible mantra for attaining success prior to facing an enemy or setting out for a journey or entry into a city
प्रबिसि नगर कीजे सब काजा।
हृदय रखि कोसलपुर राजा॥
गरल सुधा रिपु करहि मिताई।
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37. To acquire knowledge
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39. To seek a peaceful death, while remembering God at the time of death
राम चरन दृढ़ प्रीति करि, बालिकी न्ह तनु त्याग।
सुमन माल जिमि कंठ ते, गिरत न जानई नाग॥
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42. Seeking complete cure without treatment

राम कृपा नासुहिं सब रोगा।
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सद्गुरू बैद बचन बिस्वासा।
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43. For acquiring an all-round accomplishment

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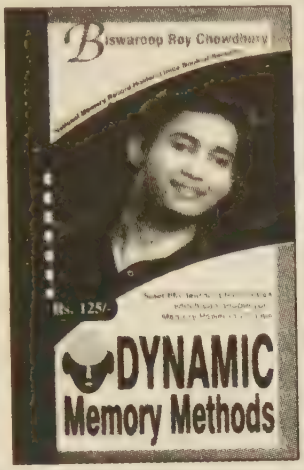

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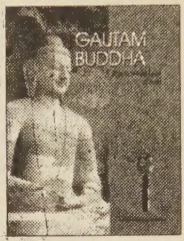

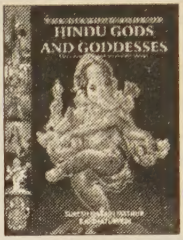

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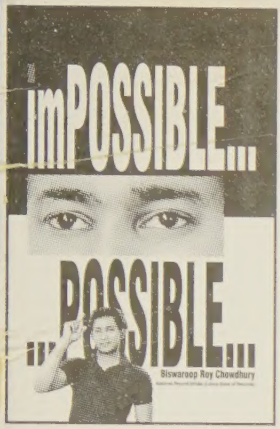

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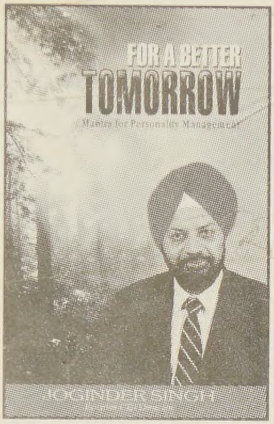

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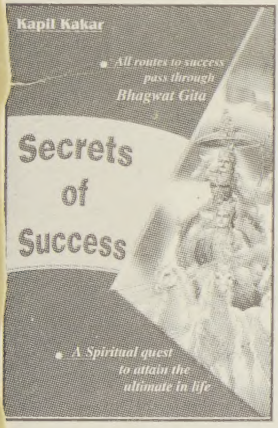
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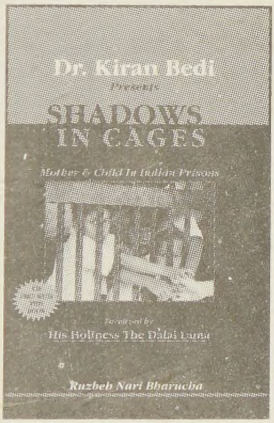

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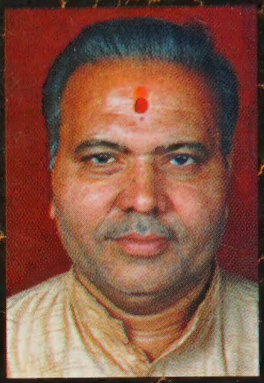

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